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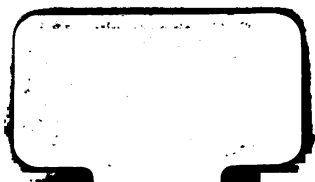
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INTRODUCTION

TO THE

WRITING OF GREEK

FOR THE USE OF THE JUNIOR GREEK CLASS IN THE
UNIVERSITY OF GLASGOW

In Four Parts

BY

SIR D. K. SANDFORD, A.M. OXON.

A NEW EDITION

WILLIAM BLACKWOOD AND SONS
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MDCCCLIV



PREFACE.



THE following Introduction, in its first shape, was for the most part abridged from the work of BISHOP HUNTINGFORD, with some alterations of method and arrangement. But experience has shown the necessity of a fuller and more correct publication.

The errors of former Editions are here entirely removed ; many new examples, and many new rules are added ; and the book is brought into that condition, in which it is intended to remain.

Part Fourth, which is altogether new, embraces some directions, as to niceties of the language, of especial use to those, who may proceed to higher efforts in the beneficial exercise of Greek composition.

The dialect to be employed in the examples of the first two parts, is generally either the *Attic*, or the *Common*, otherwise called the *Hellenic*, which is essentially allied to *Attic*, and which Greek Grammars assume as their basis. *Homeric*, and other forms, however, are occasionally marked, and students should

be taught to vary the dialect, as their degrees of knowledge may allow.

Throughout, it is endeavoured, not to exhibit *all possible modes* of Greek Expression, but to furnish *one correct rule* under each head of Syntax, leaving the rarer idioms to be otherwise acquired.

To promote the acquisition of a more complete mastery over the varieties of Greek Expression, a course of Exercises, for the use of the Senior Class, is now in preparation. Meanwhile the student may be directed to the admirable Grammar of BUTTMANN, recently translated from the German—to the Second Volume of MATTHIÆ's Grammar, an indispensable book of reference—to the Greek Exercises of PROFESSOR DUNBAR, containing many learned and ingenious observations—and to LOCKHART's Greek Idioms, a compact and able treatise. But, above all, he must be enjoined to practise the constant perusal of Greek authors, and a habitual translation and *re-translation* from them—the best of all modes of mastering a language.

MARKS OCCASIONALLY USED IN THIS BOOK.

g.	<i>Genitive.</i>
d.	<i>Dative.</i>
acc.	<i>Accusative.</i>
pl.	<i>Plural.</i>
n.	<i>Neuter.</i>
fem.	<i>Feminine,</i>
mid.	<i>Middle Voice.</i>
pas.	<i>Passive Voice.</i>
imp.	<i>Imperfect.</i>
f.	<i>Future.</i>
1. a.	<i>First Aorist.</i>
2. a.	<i>Second Aorist.</i>
1 p.	<i>First Perfect.</i>
2. p.	<i>Second Perfect.</i>
sub.	<i>Subjunctive.</i>
opt.	<i>Optative.</i>
par.	<i>Participle.</i>
imper.	<i>Imperative.</i>
inf.	<i>Infinitive.</i>
Hex. or Hexam.	<i>Hexameter.</i>
Iamb. or Iamb. Trim.	<i>Iambic Trimeter.</i>

INTRODUCTION

TO THE

WRITING OF GREEK

Part First

PREPOSITIONS, ADVERBS, VERBS

INTRODUCTION

TO THE

WRITING OF GREEK.

PREPOSITIONS, 19.

- I. PREPOSITIONS THAT GOVERN THE GENITIVE ONLY, 4.
 VIZ. *Αντι*, *Απο*, *Εκ* OR *Εξ*, *Προ*.

ANTI, 1. (radically) 'in front of;' hence, 2. 'in opposition to;' 3. 'in preference to;' 4. 'in exchange' or 'return for;' 5. 'in place of.'

- | | |
|------------------------------------------------|------------------------------|
| 1. In front of <i>the</i> * eyes. | <i>Αντι οφθαλμος.</i> |
| 2. In opposition to Ajax. | <i>Αντι Αιας.</i> |
| 3. In preference to <i>his</i> country. | <i>Αντι πατρα.</i> |
| 4. <i>a.</i> In return for many good services. | <i>Αντι πολυς ευεργεσια.</i> |
| 4. <i>b.</i> In exchange for a mortal body. | <i>Αντι θνητος σωμα.</i> |
| 5. In place of a port. | <i>Αντι λιμην.</i> |

* Words printed in italics are not expressed in the Greek.

ΑΠΟ, 1. (radically) 'from;' hence, 2. 'away from.' 3. 'by' (*from a cause*); 4. 'of,' or 'out of.'

- | | |
|---------------------------------------------|--------------------------|
| 1. From Sparta. | Απο Σπαρτα. |
| 2. Away from <i>the</i> wall. | Απο τειχος. |
| 3. <i>a.</i> By the hands. | Απο ο χειρ. |
| 3. <i>b.</i> By the actions and the words. | Απο ο εργον και ο λογος. |
| 4. <i>a.</i> Of the Portico or the Academy. | Απο ο Στοα, η Ακαδημια. |
| 4. <i>b.</i> Few out of many. | Ολιγος απο πολυς. |

ΕΚ or ΕΞ, 1. (radically) 'out from;' hence, 2. 'from' 3. 'out of;' 4. 'by.'

- | | |
|------------------------------------------------------|------------------|
| 1. <i>a.</i> Out from Ætolia. | Εξ Αιτωλια. |
| 1. <i>b.</i> One out from all. | Είς εξ άπας. |
| 2. <i>a.</i> From Jupiter. | Εκ Ζευς. |
| 2. <i>b.</i> From this time. | Εξ ούτος χρονος. |
| 3. <i>a.</i> Out of wild olive. | Εκ κοτινος. |
| 3. <i>b.</i> Out of necessity. | Εξ αναγκη. |
| 4. <i>a.</i> The <i>things</i> appointed by the law. | Ο εξ ο νομος. |
| 4. <i>b.</i> By Alexander | Εξ Αλεξανδρος. |

ΠΡΟ, 1. (radically) 'before;' hence, 2. 'in preference to;' 3. 'in defence of.'

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|-------------------------------|------------|
| 1. <i>a.</i> Before the city. | Προ πολις. |
|-------------------------------|------------|

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|------------------------------------|---------------------|
| 1. <i>b.</i> Before the war. | Προ ὁ πολεμος. |
| 2. In preference to all riches. | Προ πας χρημα. |
| 3. In defence of an ungentle king. | Προ αναξ αμειλιχος. |

II. PREPOSITIONS THAT GOVERN THE DATIVE ONLY, 2.

VIZ. Εν, Συν.

ΕΝ, 'in.'

- | | |
|----------------------------|------------|
| In a cave. | Εν αντρον. |
| In <i>the</i> night. | Εν νυξ. |
| In me (<i>my power</i>). | Εν εγω. |

ΣΥΝ, 'with, together with.'

- | | |
|----------------------|--------------|
| With thee. | Συν συ. |
| Together with supper | Συν δειπνον. |
| With pleasantness. | Συν ηδονη. |

III. PREPOSITIONS THAT GOVERN THE ACCUSATIVE ONLY, 3. VIZ. ΕΙς OR ΕΣ, Ανα*, 'Ως.

ΕΙΣ OR ΕΣ, 1. (radically) 'to', or 'into;' hence, 2. 'against;' 3. 'with regard to.'

*Ανα in poetry is sometimes construed with the Dative.

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|-------------------------------------|----------------------------|
| 1. <i>a.</i> To Troy. | Εἰς Τροία. |
| 1. <i>b.</i> To all future time. | Εἰς ἅπας ὁ λοιπὸς χρόνος. |
| 1. <i>c.</i> Into a lion. | Εἰς λέων. |
| 1. <i>d.</i> To ten myriads. | Εἰς δεκά μυριάς. |
| 2. Against Homer and against Plato. | Εἰς Ὅμηρον καὶ εἰς Πλάτων. |
| 3. With regard to understanding. | Εἰς ζυνεσίς. |

ANA, 1. (radically) 'up ;' hence, 2. 'up through, upon, up to ;' 3. 'among.'

- | | |
|----------------------------------------------------------|---------------------------|
| 1. Up the river. | Ἀνα ὁ ποταμός. |
| 2. <i>a.</i> Up through shrubs. | Ἀνα ῥαπῆϊον. |
| 2. <i>b.</i> Up through <i>the</i> night. | Ἀνα νύξ. |
| 2. <i>c.</i> In <i>the</i> plain and upon the mountains. | Ἐν πεδίον καὶ ἀνα ὁ ὄρος. |
| 2. <i>d.</i> Up to a hundred men. | Ἀνα ἑκατὸν ἀνῆρ. |
| 3. Among <i>the</i> first. | Ἀνα πρῶτος. |

Ανα, denoting 'upon,' is sometimes found, in Epic, Ionic and Doric poetry, governing the Dative : thus,

- | | |
|----------------------------------|--------------------------|
| Upon a sceptre. | Ἀνα σκηπτρον. |
| Upon <i>the</i> sceptre of Jove. | Ἀνα σκαπτὸν (Dor.) Ζεύς. |

‘Ως, ‘to;’ *used with persons only.*

To me.

‘Ως εγω.

To the king.

‘Ως ὁ βασιλεως.

IV. PREPOSITIONS THAT GOVERN TWO CASES, THE GENITIVE AND ACCUSATIVE, 4. VIZ. ΔΙΑ, ΚΑΤΑ, ὙΠΕΡ, ΜΕΤΑ *.

ΔΙΑ, with a Genitive Case, 1. (radically) ‘through;’ hence, 2. ‘after;’ 3. ‘by means of.’

1. *a.* Through sea.

ΔΙΑ θαλασσα.

1. *b.* Through night and day.

ΔΙΑ νυξ και ἡμερα.

2. After a time.

ΔΙΑ χρονος.

3. *a.* By means of pains.

ΔΙΑ πονος.

3. *b.* Reasonings by means of which.

Λογισμοι δια ος.

With an Accusative Case, ‘by reason of.’

By reason of fortune.

ΔΙΑ τυχη

* *ΜΕΤΑ* in poetry is sometimes construed with the Dative,

- By reason of the son. *Δια ὁ υἱός.*
 By reason of the calamity. *Δια ὁ συμφορά.*

KATA, with a Genitive Case, 1. (radically) 'in the direction of;' hence, 2. 'against;' 3. 'down', or 'beneath.'

1. *a.* In the direction of *the* *Κατα κορρή.*
cheek.
1. *b.* In the direction of *a* *Κατα σκοπος.*
mark.
1. *c.* An encomium *addressed* to you. *Εγκωμιον κατα συ.*
2. Against ourselves. *Κατα εγω αυτος.*
3. *a.* Down *the* summits of *Κατα Ουλυμπος (Ho-*
Olympus. *meric) καρηνον.*
3. *b.* Beneath *the* earth. *Κατα γη.*

With an Accusative Case, 1. 'in', or 'on;' 2. 'by;' 3 'according to;' 4. 'pertaining to,' or 'on account of'

1. *a.* In *the* army. *Κατα στρατος.*
1. *b.* On the public road. *Λαοφερος κατα ὁδος.*
2. *a.* Both by land, and by *Και κατα γη, και κα-*
sea. *τα θαλασσα.*
2. *b.* Day by day *Κατα εκαστος ημερα.*
3. Not according to the forces, *Ου κατα ὁ δυναμις, αλ-*
but according to the jus- *λα κατα ὁ δικαιον.*
tice of *the* cause.

4. *a.* The desires pertaining to the body. Ὁ κατα ὁ σωμα ὁ επιθυμία.
 4. *b.* On account of the hatred against the Lacedæmonians. Κατα ὁ εχθος Λακεδαιμονιοι.

ΥΠΕΡ, with a Genitive Case, 1. (radically) 'above;' hence, 2. 'in behalf of,' or 'in place of;' 3. 'concerning.'

1. Above us and the roofs. Ὑπερ ἐγὼ καὶ ὁ στεγὴ.
 2. *a.* In behalf of *their* country and children. Ὑπερ πατρίς καὶ παῖς.
 2. *b.* In place of me. Ὑπερ ἐγὼ.
 3. Concerning Hiero. Ὑπερ Ἱερῶν.

With an Accusative Case, 1. 'beyond,' 2. 'on account of.'

1. *a.* Beyond expectation. Ὑπερ ἐλπίς.
 1. *b.* Beyond *the* shoulder. Ὑπερ ὤμος.
 2. On account of *the* offence. Ὑπερ ἀμπλακία.

META, with a Genitive Case, (radically) 'with, together with'.

- Together with *the* gods. Μετα θεος.
 With free spokenness. Μετα παρρησία.
 With (*i. e.* in) oblivion. Μετα ληθη.

With a Dative Case, in poetry, 'among, between.'

Among your assembly. Μετα ὑμῶν ἀγορῇ
(Ionic).

Lightning between the hands. Στεροπὴ μετὰ χειρῶν.

With an Accusative Case, 'after.'

After a while. Μετὰ χρόνου.

After the companion. Μετὰ ἑταίρου.

After, or according to, my heart. Μετὰ ἐμοῦ κῆρ.

V. PREPOSITIONS THAT GOVERN THREE CASES, THE GENITIVE, DATIVE, AND ACCUSATIVE, 6. VIZ. Ἀμφι, Περι, Ἐπι, Προς, Παρά, Ὑπο.

ΑΜΦΙ with a Genitive Case, 1. (radically) 'about;' hence, 2. 'concerning.'

1. About the city. Ἀμφι πόλιν.

2. Concerning a dear daughter. Ἀμφι φίλος θυγάτηρ.

With a Dative Case, 1. 'close about;' 2. 'on;' 3. 'concerning.'

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| 1. <i>a.</i> Close about him. | Ἀμφι αὐτος. |
| 1. <i>b.</i> Close about <i>the</i> fountains. | Ἀμφι προυνος. |
| 2. <i>a.</i> On boughs. | Ἀμφι πλαδος. |
| 2. <i>b.</i> On <i>the</i> fire. | Ἀμφι πυρ. |
| 3. Concerning my departure. | Ἀμφι αποδος (Ionic. fem.)
ὁ εμος. |

With an Accusative Case, 1. 'about;' 2. 'concerning.'

- | | |
|---------------------------------|-----------------------------------|
| 1. <i>a.</i> About the roads. | Ἀμφι πελευθος (πρ. πε-
λευθα). |
| 1. <i>b.</i> About a hundred. | Ἀμφι ὁ ἑκατον. |
| 1. <i>c.</i> Those about Priam. | Ὁ ἀμφι Πριαμος. |
| 2. The things concerning war. | Ὁ ἀμφι ὁ πολεμος. |

ΠΕΡΙ, with a Genitive Case, 1. (radically) 'about;' hence, 2. 'for,' or 'concerning;' 3. 'above.'

- | | |
|-------------------------------------------------------------------|------------------------------------------|
| 1. About the cave. | Περι σπεις. |
| 2. <i>a.</i> For <i>his</i> country. | Περι πατρις. |
| 2. <i>b.</i> Concerning the difference of just and unjust things. | Περι ὁ διαφορα δικαιος
τε και αδικος. |
| 3. Above all others. | Περι πας αλλος. |

With a Dative Case, 1. 'close about;' 2. 'concerning.'

- | | |
|----------------------------------|----------------|
| 1. Close about <i>the</i> hands. | Περὶ χειρ. |
| 2. Concerning Menelaus. | Περὶ Μενέλαος. |

With an Accusative Case, 1. 'about;' 2. 'concerning.'

- | | |
|-------------------------------------------------------------------------|---------------------|
| 1. <i>a.</i> About the whole of Sicily. | Περὶ πας ὁ Σικελία. |
| 1. <i>b.</i> About full forum (<i>i. e.</i> between 9 and 12 o'clock). | Περὶ πληθὺν ἀγορά. |
| 1. <i>c.</i> About fifty. | Περὶ πεντήκοντα. |
| 2. Concerning any thing. | Περὶ τις. |

ΕΠΙ, with a Genitive Case, 1. (radically) 'upon;' hence, 2. 'towards;' 3. 'in,' or 'at;' 4. 'by.'

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|----------------------------------------------------|------------------------|
| 1. Upon a sceptre. | Επὶ σκηπτρον. |
| 2. Towards home. | Επὶ οἶκος. |
| 3. <i>a.</i> In <i>the time of</i> our government. | Επὶ ἡμετέρας ἡγεμονία. |
| 3. <i>b.</i> At the due times. | Επὶ ὁ καιρὸς. |
| 4. <i>a.</i> The battalion one by one. | Ὁ ταξὶς ἐπὶ εἷς. |
| 4. <i>b.</i> By himself. | Επὶ ἑαυτῶν. |

With a Dative Case, 1. 'close upon;' 2. 'in the power of;' 3. 'on condition of,' or 'on account of'

- | | |
|------------------------------------------------------------|------------------------|
| 1. <i>a.</i> Close upon a lake. | Επι λιμνη. |
| 1. <i>b.</i> Close upon (after) these
<i>things.</i> | Επι ούτος. |
| 2. <i>a.</i> In the power of <i>the</i> king. | Επι βασιλευς. |
| 2. <i>b.</i> In your own power. | Επι συ. |
| 3. <i>a.</i> On condition of these
<i>things</i> alone. | Επι ούτος μονος. |
| 3. <i>b.</i> On account of blind
Dandamis. | Επι τυφλος ο Δανδαμης. |

With an Accusative Case, 1. 'upon;' 2. 'against;' 3. 'for' (in respect of *time*).

- | | |
|--------------------------|----------------|
| 1. Upon <i>the</i> head. | Επι κεφαλη. |
| 2. Against Troy. | Επι Τροια. |
| 3. For ten years. | Επι δεκα ετος. |

ΠΡΟΣ, with a Genitive Case, 1. (radically) 'forth from;' hence 2. 'by;' 3. 'in the quarter of;' 4. 'on the side of', or 'for the good of'.

- | | |
|---------------------------------------------------|--------------------------------|
| 1. From a man. | Προς ανηρ. |
| 2. <i>a.</i> By birds. | Προς οϊανος. |
| 2. <i>b.</i> By thy child and <i>the</i>
gods. | Προς ο σος τεκνον και
θεος. |
| 3. In the quarter of the north
wind. | Προς βορειας ανεμος. |

4. *a.* On the side of the A- Προς ὁ Ἀθηναῖος.
thenians.
4. *b.* For the good of the city. Προς ὁ πολίς.

With a Dative Case, 1. 'close to;' 2. 'in addition to.'

1. Close to *the* gate. Προς πύλη.
2. In addition to these calamities. Προς οὗτος συμφορά.

With an Accusative Case, 1. 'to;' 2. 'on account of;' 3. 'with regard to.'

1. To long Olympus. Προς μακρὸς Ὀλυμπος.
2. On account of this vision. Προς οὗτος ὄψις.
3. Perfect with regard to Τέλειος πρὸς ἀρετῇ.
virtue.

ΠΑΡΑ, with a Genitive Case, 1. (radically) 'from beside;' hence 2. 'from;' 3. 'by.'

1. From beside a man. Παρα ἀνδρ.
2. From art. Παρα τεχνῇ.
3. By the gods. Παρα ὁ θεός.

With a Dative Case, 1. 'close beside;' 2. 'among.'

1. Close beside *the* banks. Παρα ὀχθῇ.
2. First among shepherds. Παρα ποιμὴν πρῶτος.

With an Accusative Case, 1. 'to beside;' 2. 'beside;' 3. 'beyond;' 4. 'on account of.'

- | | |
|-------------------------------------------------------|--------------------------------------------|
| 1. To beside Amasis and to beside Cræsus. | Παρα Αμασις και παρα Κροισος. |
| 2. Beside <i>the</i> shore of the far-resounding sea. | Παρα τιν πολυφλοισβος (γεν. οιο) θαλασσα. |
| 3. Beyond justice and our power. | Παρα ο δικαιος και ημε-
τερος δυναμεις. |
| 4. On account of his own strength. | Παρα ο αυτου ρωμη. |

ΥΠΟ, with a Genitive Case, 1. (radically) 'under;' hence 2. 'on account of,' or 'by.'

- | | |
|---------------------------------------------|------------------------------|
| 1. Under <i>the</i> earth. | Υπο χθων. |
| 2. On account of smoothness. | Υπο λειοτης. |
| 3. By <i>his</i> son or by <i>his</i> wife. | Υπο ο παις, η υπο ο
γυνη. |

With a Dative Case, 1. 'close under;' 2. 'under the influence of;' 3. 'by.'

- | | |
|----------------------------------------------|--------------------|
| 1. Close under the horse of Cyrus. | Υπο ο Κυρος ιππος. |
| 2. Under the influence of the Lacedæmonians. | Υπο Λακεδαιμονιοι. |

3. By comedies and tragedies. Ὑπο κωμῳδία καὶ τραγῳδία.

With an Accusative Case, 1. 'to beneath;' 2. 'under;' 3. 'at,' or 'near.'

- | | |
|---------------------------------------|--------------------------|
| 1. To beneath <i>the</i> sea. | Ὑπο ποταμός. |
| 2. Under <i>my</i> anger. | Ὑπο μνηθμός. |
| 3. <i>a.</i> Near the very same time. | Ὑπο ὁ αὐτός χρόνος (πλ.) |
| 3. <i>b.</i> At Troy. | Ὑπο Τροία. |



ADVERBS OF COMMON OCCURRENCE.

The following Adverbs, when construed with a Case, require the Genitive, viz. *ανευ*, *απανευθε*, *ατερ*, *αχρι* (ς), *διχα*, *έκας*, *έκατι*, *εκτος*, *ένεκα*, *εντος*, *έξω*, *εσω*, *κρυφα*, *λαβρα*, *μεταξυ*, *μεχρι* (ς), *πελας*, *περα*, *πλην*, *ποι*, *που*, *πη*, (*όποι*, *όπου*,) *πορρώ*, **προσθε* (ν), *εμπροσθεν*, *προσω*, *τηλε*, *τηλου*, *χωρις*.

- | | |
|---------------------------------|----------------|
| 1. Without arms. | Ανευ όπλον. |
| 2. Apart from <i>the</i> fight. | Απανευθε μάχη. |
| 3. Without gifts. | Ατερ δωρον. |

* *Προσθε* in poetry and in Ionic, otherwise *προσθεν*.

- | | |
|---------------------------------------------------------------------|-----------------------|
| 4. To this very day. | Ἀχρι ὁ τημερον ἡμερα. |
| 5. Separately from <i>the</i> body. | Σωμα διχα. |
| 6. Far from Argos. | Ἐκας Αργος. |
| 7. On account of <i>your</i> virtue. | Αρετη ἱκατι. |
| 8. Out of (not affected by) misfortunes. | Ἐκτος πημα. |
| 9. On <i>your</i> daughter's account. | Θυγατηρ ἱνεκα. |
| 10. Within <i>the</i> house. | Μελαβρον εντος. |
| 11. Out of the reach of blame. | Εξω αιτια. |
| 12. Into <i>the</i> house. | Δωμα εσω. |
| 13. Without the knowledge of the confederates. | Κρυφα ὁ ζυμμαχος. |
| 14. Without <i>her</i> husband's knowledge. | Λαβρα ὁ ανηρ. |
| 15. Between the rivers. | Μεταξυ ὁ ποταμος. |
| 16. As far as <i>the</i> sea. | Μεχρι θαλασσα. |
| 17. Near the house. | Δομος πελας. |
| 18. Beyond justice (in transgression of it). | Περα δικη. |
| 19. Except <i>the</i> soul. | Πλην ψυχη. |
| 20. { a. To what land (whither)? | Ποι (ὅποι) γη. |
| b. In what land (where)? | Που (ὅπου) ὁ γη. |
| c. Πη (ὅπη), by what way? Ποθεν (ὅποθεν), from what place (whence)? | |

21. Far from facts or realities. Πορῶν πραγμα.
22. *a.* Before *the face of* Achilles. Προσθεν Ἀχιλλεύς.
22. *b.* Before, or beforehand with, the events. Εμπροσθεν ὁ πραγμα.
23. Far in the art. Προσῶ ὁ τεχνη.
24. *a.* Far from *your* friends. Τηλε φίλος.
24. *b.* Far from Achaia. Τηλου Ἀχαιῖς.
25. Without me. Ἐγὼ χωρίς.

Ἄμα governs the Dative Case.

Together with the day. Ἄμα ὁ ἡμέρα.

The following govern the Genitive or Dative Case, viz
 ἀγχι (αγχε), ἅλις, ἐγγυς, ὅμου, σχεδόν.

1. *a.* Near the water. Ἀγχι (αγχου) ὁ ὕδωρ.
1. *b.* Near them. Ἀγχι (αγχου) οὐ.
2. *a.* Enough of these *things*. Ἄλις οὗτος.
2. *b.* Enough for us. Ἄλις ἐγὼ.
3. *a.* Near *the* sea. Εγγυς ἅλς.
3. *b.* Near *the* children of Priam. Εγγυς Πριαμὸς τέκος.
4. *a.* With each other. Ὅμου ἀλλήλων.
4. *b.* With *the* gods. Θεὸς ὅμου.

- | | |
|-------------------------|---------------|
| 5. <i>a.</i> Near him. | Σχεδον αυτος. |
| 5. <i>b.</i> Near them. | Ού σχεδον. |



EXAMPLES OF VERBS, IN THE ACTIVE, PASSIVE, AND MIDDLE VOICES.

ACTIVE VOICE.

Indicative Mood.

Present Tense.

- | | |
|----------------------|-----------|
| 1. Thou dost hasten. | Σπευδω. |
| 2. Ye two suffer. | Πασχω. |
| 3. They say. | Ὅδε φημι. |

Imperfect.

- | | |
|------------------------------------------|------------------------------|
| 1. Thou wast teaching. | Διδασκω. |
| 2. They were praising her. | Αινω αυτος. |
| 3. They were dismissing their
slaves. | Ὁ αὐτου οικετης αφι-
ημι. |

Future.

- | | |
|-----------------------------|-----------------|
| 1. I shall omit. | Παραλειπω. |
| 2. Thou wilt show. | Δηλωω. |
| 3. Ye two shall remain. | Μενω. |
| 4. We will send messengers. | Στελλω αγγελος. |
| 5. They will give. | Διδωμι. |

1st Aorist.

- | | |
|-------------------|---------|
| 1. You wrote. | Γραφω. |
| 2. He nodded. | Νευω. |
| 3. They remained. | Μενω. |
| 4. Ye two placed. | Τιθημι. |

2nd Aorist.

- | | |
|-------------------------------------|-------------|
| 1. They threw <i>themselves</i> in. | Εισβαλλω. |
| 2. Ye left. | Λειπω. |
| 3. He put on a robe. | Δυμι στολη. |

1st Perfect.

- | | |
|-----------------------------------------------------|------------|
| 1. Thou hast protected (and
dost still protect). | Αμφιβαινω. |
| 2. We have admired (and
do still admire). | Θαυμαζω. |
| 3. Ye have overcome. | Κρατειω. |
| 4. They have placed. | Τιθημι. |

1st Pluperfect.

- | | |
|---------------------|-----------|
| 1. I had deceived. | Εξαπαταω. |
| 2. They had struck. | Βαλλω. |
| 3. They had given. | Διδωμι. |

2nd Perfect. *

- | | |
|-------------------|---------|
| 1. I have struck. | Πλησσω. |
|-------------------|---------|

* These forms are here properly assigned to the Active, and not, as heretofore, to the Middle Voice.

- | | |
|-----------------------|---------|
| 2. Ye have shuddered. | Φρισσω. |
| 3. They have bawled. | Κραζω. |

2nd Pluperfect.

- | | |
|-------------------|--------|
| 1. He had heard. | Ακουω. |
| 2. They had fled. | Φευγω. |

PASSIVE VOICE.

Indicative Mood.

Present Tense.

- | | |
|----------------------------|----------------------|
| 1. Thou art named. | Ονομαζω. |
| 2. Sprains are then moved. | ‘Ο σπασμα τοτε κινω. |
| 3. We are placed. | ‘Ιστημι. |

Imperfect.

- | | |
|------------------------------------|-----------------------|
| 1. They were being destroy-
ed. | Διαφθειρω. |
| 2. The ground was being
opened. | ‘Ο εδαφος αναρηγνυμι. |
| 3. The ships were being
manned. | ‘Ο ναυς πληρωω. |

1st Future.

- | | |
|-----------------------------|-----------|
| 1. I shall be punished. | Κολαζω. |
| 2. Thou shalt be compelled. | Αναγκαζω. |
| 3. They shall appear. | Φαινω. |

2d Future.

2. We shall be delivered *Απαλλαττω.*
from.
2. You will be hurt. *Βλαπτω.*
3. They shall appear. *Φαινω.*

3d Future.

1. It shall be (or shall have *Καλεω.*
been) called.
2. He shall be buried. *Θαπτω.*
3. They shall have been *Τυπτω.*
beaten.

1st Aorist.

1. I was blinded. *Τυφλω.*
2. It was said. *Λεγω.*
3. Ye were given. *Διδωμι.*

2d Aorist.

1. They were struck with *Εκπληττω.*
fear.
2. He was buried. *Θαπτω.*

Perfect.

1. I have been persuaded. *Πειθω.*
2. We have been reared. *Τρωςφω.*
3. It has been decreed. *Κυρω.*

Pluperfect.

- | | |
|-----------------------------|--------------|
| 1. It had been prepared. | Παρασκευαζω. |
| 2. They had been disturbed. | Ταρασσω. |

MIDDLE VOICE.

Indicative Mood.

Present Tense.

- | | |
|--------------------------|--------|
| 1. They turn themselves. | Τριπω. |
| 2. He redeems. | Λυω. |

Imperfect.

- | | |
|------------------------|---------|
| 1. I was beginning. | Αρχω. |
| 2. They were standing. | Ἰστημι. |

Future.

- | | |
|-----------------------------|--------------|
| 1. They shall receive. | Λαμβανω. |
| 2. He will prepare himself. | Παρασκευαζω. |
| 3. We shall hurt ourselves. | Βλαπτω. |

1st Aorist.

- | | |
|-------------------------------|--------|
| 1. You ceased. | Παυω. |
| 2. They stretched themselves. | Τεινω. |

2d Aorist.

- | | |
|------------------|-----------|
| 1. He postponed. | Αναβαλλω. |
|------------------|-----------|

- | | |
|------------------------|-------------|
| 2. He applied himself. | Επιτιθημι. |
| 3. He is dead. | Απολλυμι. * |

* The Moods, Numbers, and Persons should be varied throughout in teaching.

End of Part First.

INTRODUCTION

TO THE

WRITING OF GREEK

Part Second

RULES OF SYNTAX

INTRODUCTION

TO THE

WRITING OF GREEK.

RULES OF SYNTAX.

I. A Verb agrees with its Nominative in Number and Person.

- | | |
|------------------------------------------------------------------------------------------------|------------------------------------------------------------|
| <p>1. Zeuxis painted; Nicostratus was struck with wonder; Æschylus was called in question.</p> | <p>Ζευξίς γραφῶ· Νικοστράτος εκπληττω· Αἰσχυλὸς κρινῶ.</p> |
| <p>2. Deliberate slowly, but execute quickly.</p> | <p>Βουλευομαι μὲν βραδύως, ἐπιτελεῶ δὲ ταχέως.</p> |
| <p>3. Good order seems to preserve, but want of order has already destroyed many.</p> | <p>Εὐταξία σώζω δοκεῶ, ὁ δὲ αταξία πολὺς ἤδη ἀπολλύμι.</p> |
| <p>4. They love as if about to</p> | <p>Φιλεῶ ὥς μισεῶ (1. f. παρ.),</p> |

hate, and hate as if about *και μισω ὡς φιλω.*
to love.

5. Strength with prudence ῥωμη μετα μεν φρονη-
has profited, but without σις ωφελεω (1. a.), α-
it has injured. νευ δε βλαπτω.

II. Nouns Plural, of the Neuter Gender, are commonly found with Verbs Singular.

1. There are groves. Ἄλσος εἰμι.
2. Streams flow in. Ἐπὶ ῥέει ναμα.
3. *The* children falling about Τεκνον ἀμφι γονυ (d.)
my knees lament *their* πιπτω κλαιω μητηρ.
mother.
4. Of *things* existing some Ὅ ων ὁ μεν εἰμι ἐπι
are in our power, some ἐγω, ὁ δε οὐκ ἐπι
not in our power. ἐγω.

III. All Nouns Dual, as they imply more than one, may have Verbs or Adjectives Plural joined to them : but Nouns Plural can then only have Verbs or Adjectives Dual, when only two things or persons are implied.

Dual Nominative, Plural Verb.

1. Lest ye two being taken Μηπως ἀλίσκω (2 a. par.)
should become a prey. κυρμα γιγνομαι (2. a. subj.).

- | | |
|-----------------------------------------------------------------|---------------------------------------------------------------------------------------|
| 2. These two stood altercat-
ing with harsh words. | Ὁ χαλεπὸς ἀμειβόμενος ἴστημι. (mid.) |
| 3. For we, being two, who
produced them, are de-
stroyed. | Ἐγὼ γὰρ, ὅς (du.) φυ-
τεύω (1. a. πρ) ὀλλύμι
(p. 2.), δύο ὧν (du.). |

Plural Nominative, Dual Verb.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|
| 1. <i>My</i> horses are weary. | Καμνὼ ἵππος. |
| 2. Having made even (<i>their</i>
<i>chariots</i>), they drove on. | Ἐξίσω εἰλαυνῶ. |
| 3. As when two torrent-
streams pouring down the
mountains, discharge their
impetuous water together
into one gulf. | Ὡς ὅτε χειμάρρὸς πο-
ταμός, κατὰ ὄρος (ο-
ρεσφί) ῥέω, εἰς μίση
γαγκεία συμβαλλῶ
ὀβριμὸς ὕδωρ (2 Hex.) |
| 4. Being yet boys, they dis-
agreed. | |

IV. With two or more Nominatives, connected together, a Verb may be put in the Plural, or in the Singular, agreeing with the nearest.

- | | |
|-------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| 1. Both Hector son of Priam
and brazen Mars slew. | Ἐξενάριζω Ἐκτωρ τε
Πρίαμος (g. οιο) παῖς καὶ
χαλκεὸς Ἀρης. (Hex.) |
| 2. Aristeus the son of Pellicus
and Callicrates the son of
Callias commanded. | Στρατηγέω Ἀρίστευς ὁ
Πελλικὸς καὶ Καλ-
λικράτης ὁ Καλλίας. |

3. The head and the right
hand of Cyrus are cut off.

So also with Substantives of Multitude, as γεινος, λαος, οχλος, &c., and Words of Number, as ἑκαστος, ἄλλοθεν ἄλλος, &c. Verbs, Adjectives (and Participles so used), may agree in the Singular or Plural.

- | | |
|----------------------------|-------------------------|
| 1. A great portion of men | Πολυς γεινος ανθρωπος ὁ |
| do not use the things pro- | μεν εκ ὁ γη φυομενος |
| duced out of the earth. | (dat.) ου χραιομαι. |
| 2. Different men from dif- | Παρεξίων αλλος αλ- |
| ferent parts coming forth. | λοθεν. |

Two or more Substantives Singular commonly have an Adjective in the Plural; if they signify things inanimate, the Adjective must be in the Neuter; if they be of different persons or genders, the Adjective will agree with the most worthy.

- | | |
|--------------------------------------------------------|--------------------------|
| 1. And all the men and | Λευκος δε πας ὁ ανηρ |
| women were fair. | και ὁ γυνη. |
| 2. The earth, and the stones, and the whole place here | Ὁ γη, και ὁ λιθος, και |
| are wasted. | ἅπας ὁ τοπος ὁ ενθαδε |
| | διαφθειρω. (part. pass.) |
| 3. Jupiter and Justice, who | Ζευς και Δικη ὅς ὁδε |
| ordained these laws. | ὁριζω νομος. |

V. When the sense is to be supplied by the Particle,

that, not expressed by *ὅτι* or *ὥς* in the Greek, the Substantive is put in the Accusative Case, and the Verb in the Infinitive mood.

1. It is said that Cyrus went away with tears. Κυρος συν δακρυον λεγω αποχωρειω.
2. They say it is not probable that one *who* is really the father, should die by means of his own son. Ου φημι εικος ο γε αληθεως τοκευς υπο ο εαυτου παις αποθνησκω.
3. Why do they say that mortal men are wise?

VI. An Adjective (or a participle so used), agrees with its Substantive in Case, Gender, and Number.

1. Every gift given, though it be small, is very great, if you give it with benevolence. Απας διδομενος δωρον, ανκαι μικρος ειμι (sub.) Μεγας ειμι, ει μετα ευνοια διδωμι. (2. Iamb.)
2. Men are more angry *when* injured than *when* assailed by violence. Αδικουμενος ο ανθρωπος μαλλον οργιζομαι η βιαζομενος.
3. Good men profit, but bad men hurt.
4. Wherefore, the law is holy, and the commandment is holy, and just, and good.

VII. An adjective as a predicate, is often put in the Neuter Gender, agreeing with *χρημα*, or some similar word, understood.

1. Man is something so hard to be pleased, and querulous, and morose. Οὕτω δυσαρεστός τις εἰμι ὁ ἀνθρώπος, καὶ φιλαίτιος, καὶ δυσκόλος.
2. Calumny is a most heinous *thing*. Διαβολὴ εἰμι δεινότητος.
3. That which a pilot is in a ship, a charioteer in a chariot, a leader of the band in a chorus, law in a city, a general in an army, this *same thing* is God in the world. Ὅσπερ ἐν ναυῷ κυβερνήτης, ἐν ἄρματι δὲ ἡνίοχος, ἐν χορῷ δὲ κορυφαῖος, ἐν πόλιν δὲ νόμος, ἐν στρατοπέδῳ δὲ ἡγέμων, οὗτος Θεὸς ἐν κόσμῳ.
4. All the poets with one voice sing, that both temperance is a good thing, and justice, but a thing difficult, and requiring labour. Πᾶς ὁ ποιητὴς ἐξ εἰς στόμα ὕμνει, ὥς κάλος μὲν ἡ σωφροσύνη τε καὶ δικαιοσύνη, χαλεπὸς μὲντοι, καὶ ἐπιπονος.
5. Anger is not suitable in misfortunes.
6. The multitude (οἱ πολλοί) are a formidable

thing, when they have
wicked rulers.

VIII. An Adjective is often put in a different Gender from the Substantive connected with it, because it agrees with some other Substantive understood, which we are to conceive by the context.

Substantive Neuter.—Adjective Feminine.

1. O invincible daughter of *Ζευς τεκος αβρυωνος.*
Jupiter (*i. e.* Minerva)!

Substantive Neuter.—Adjective Masculine.

2. O sons! with suppliant *Ω τεκνον, ικτηριος κλα-*
boughs adorned. *δος εξιστεμμενος.*

Subst. Feminine.—Article and Adject. Masculine.

3. O soul! who hast not been *Ω ψυχη, ος μηδε ηδο-*
gratified. *μαι (l. a. pass.).*
4. Alas, O good and faith- *Φευ, ω αγαθος και πισ-*
ful soul! thou art then *τος ψυχη, οιχομαι*
gone, leaving *us.* *δη απολιπων.*

IX. Plural Adjectives often change their Substantives

into a Genitive Case, with or without an Article prefixed to it, and that elegantly*.

1. The ancient poets. Ὁ παλαιος ὁ ποιητης.
2. Ancient deeds. Ὁ παλαιος ὁ εργον.
3. To virtuous and good men.
4. Beautiful animals.

X. The Relative (ὅς, ὅστις, ὅσπερ, οἷος, ὅσος, &c.) agrees with its Antecedent, in Gender, and Number; but not always in Case; because sometimes it is put for the Nominative Case to the subsequent Verb, and sometimes it is governed of that Verb, or of some other word in the sentence in which it is placed.

1. Of cities in which ye were born and educated. Πολις, εν ος γιγνομαι (2. a.) και τρεφω (2. a. ras.).
2. Of liberty, which above all things leads to happiness. Ελευθερια, ὅσπερ μαλιστα προς ευδαιμονια αγω.
3. If you are very powerful here, and among the ο- Εαν δε ενθαδε μεγας ειμι (sub.), και εν ὁ

* The Articles prefixed to the Adjectives, and the Adjectives themselves, must be put in the same Number and Gender as the Substantives, which will be rendered by the Genitive Case.

thers; and not only among Greeks, but also among *such* of the barbarians as live in the same continent with us.

αλλος, και ου μονον
εν Ἑλλην, αλλα και
εν ὁ βαρβαρος, ὅσος
εν ὁ αυτος εγω οικω
ηπειρος.

4. Nestor, who harangued and spoke to them.
5. What *it is* base to do, consider not even (μηδε) honourable to name.

XI. The Relative is often put by the Attic and Ionic writers in the same Case as the Antecedent: and that, by what is called Attraction.

1. Of *the* opinion which we have. Δοξα ὅς εχω.
2. *Added* to these things which Xenophon says. Προς ούτος, ὅς λεγω Ξενοφων.
3. And the other Greeks, having been deluded equally with you, and being frustrated in the things which they hoped, willingly observe the peace. Και ὁ αλλος Ἑλλην, ὁμοιως συ φεναπιζω, και διαμαρτανω ὅς (g.) ελπιζω (l. a.) αγω ὁ ειρηνη ασμενως.

4. First of men whom we know. Πρῶτος ἀνθρώπος * ὁ ἐγώ
ισήμι.
5. Of the nations which we know.
6. We will confide in (πισ-
τευω) the commander,
whomsoever Cyrus may
give.

XII. One Substantive governs another, signifying a different thing, in the Genitive Case.

1. A monument both of the greatness of the service and of *their* friendship. Ὑπομνημα καὶ ὁ μεγα-
θος ὁ εὐεργεσία, καὶ
ὁ φιλία.
2. There is, as it seems, no remedy for anger, other than *the* serious conversation of a man *who* is our friend. Οὐκ εἰμι ὀργῇ, ὥς εἰ-
κα, φαρμακόν, Ἀλ-
λος ἢ λόγος σπουδαί-
ος ἀνθρώπος φίλος. (2.
Iamb.)
3. A little time breaks (διαλυω) the connec-
tions (συνήθεια) of the
wicked, but not the friend-
ships of the good.

* ἰ, ἦ, τε, is often used by the Ionic and Doric writers (and in some of the Cases, by the *Attic* tragedians) for the Relative. See Part IV.

XIII. The Genitive Case of a Substantive is often governed by another Substantive understood.

1. Phocion, the *son* of Phocion. Φωκίων ὁ Φωκίος.
cus.
2. O unhappy woman, and daughter of an unhappy father. Ω δυστηνος, και δυστηνος πατηρ.
3. For the *possessions* of friends are common.
4. We ought to bear the *decrees* of the gods.

XIV. The Genitive Case is often put Elliptically, *ἐνεκα* or *χαριν* being understood.

1. Calling you happy because of the power of your words. Ευδαιμονίζω συ ὁ λογος ὁ δυναμις.
2. I commend you for your prudence, but hate you for your timidity. Ζηλωω συ ὁ νους, ὁ δε δειλια στυγγω.
3. Crying on account of some calamity.

XV. The Genitive Case is also put Elliptically, some Case of the word *τις* or *εἷς* being understood.

1. He ordered them to spread *some* of the Median carpets under *him*. Ὁ Μηδικος πιλος ὑποβαλλω κελευω.
2. He himself wished to be *one* of those that remained. Αυτος θελω ο̃ μενων ειμι.
3. Are not you, forsooth, *one* of such men? Ου δηπου συ ειμι ο̃ τοιουτις ανθρωπος;
4. He married one of the daughters of Adrastus.

XVI. A Genitive Case is often put after an Adjective of the Neuter Gender : which Genitive Case is the latter of two Substantives, the former Substantive being understood.

1. I never thought that he would have come to such *a degree* of boldness. Ουκ αν ποτε αυτος εις τοσουτος τολμη ηγεομαι (1. α.) αφικνεομαι (2. α.).
2. They came to a great *share* of power. Επι μεγας χωρει δυναμις.
3. In discordancy of opinion there are also differences of actions.
4. Ye are come into the middle of the camp

XVII. Two or more Substantives relating to the same thing, are put in the same Case.

1. O king Agamemnon ! Ἀγαμέμνων ἀναξ.
2. Hath one Calchas, a prophet, returned from Troy? Καλχας τις ἐρχομαι (2. α.) μαντις ἐκ Τροια παλιν ; (*Iamb. Trim.*)
3. Anticlea, the daughter of the magnanimous Autolycus.
4. The royal standard, a certain golden eagle upon a shield.

XVIII. Adjectives which signify desire, knowledge, memory, fulness, plenty, worth, acquitting, or the opposites of these, govern a Genitive Case : also those compounded with *α* privative.

1. Every speech is futile, being destitute of actions. Ἄπας μὲν εἰμι λόγος ματαιός, πράξις ἀμοῖρος γιγνομαι (2.α.).
2. I say that these chiefly are worthy of praise, who being nothing from the beginning, nevertheless have advanced themselves to a high station, being thought worthy of command. Φημι οὗτος μαλιστα ἐπαινος ἀξίος εἰμι, ὅσος το μηδὲν ἐξ ἀρχῆς εἰμι, ὅμως ἐπὶ μέγας προχωρῶ (1. α.), ἀξίος δοξας ἀρχῆς.
3. Guilty of the same ignorance with the rest. Ὁ αὐτός ἀγνοία ὑπεύθυνος ὁ ἄλλος.

4. The whole world is full of traitors. Πας ὁ οικουμενη (sup. γη) μεστος γιγνομαι (p. 2.) προδοτης.
5. You shall live without experiencing troublesome things.
6. Unworthy of the present happiness.

XIX. Partitives, or words used partitively ; Adjectives of the Comparative and Superlative Degrees, so taken ; Indefinites, Interrogatives, and certain Numerals, have a Genitive Case after them.

1. Who of you would tell ? Τις συ φραζω (1. a. opt.) αν ;
2. The most beautiful of rivers. Καλλιστος ποταμος.
3. Each of those who were present said. Ἐκαστος ὁ παρων λεγω.
4. They killed thirty of the light-armed. Αποκτεινω τριακοντα ὁ ψιλος.
5. Not many of the inhabitants of this country (επιχωριος) know what this story (μυθολογια) may import (δυναμαι opt.).

6. No one of mortals is a happy man to the end.

XX. Comparative Adjectives, which admit the word *than* after them in English, take a Genitive Case.

1. Poetry is a thing more philosophical and excellent than history. Φιλοσοφος και σπουδαιο-
ος ποιησις ιστορια ει-
μι.
2. The possession of virtue is more excellent than wealth, and more useful than noble birth. Ο αρετη κτησις πλουτος
αγαθος, χρησιμος δε
ευγενεια ειμι.
3. There is not indeed any city more wretched, than *one* which is oppressed by tyranny (τυραννικομενος); nor more happy, than *one* which is governed by regal power (βασιλευμενος).
4. For there is no greater evil than anarchy.

When *than* is expressed by *η*, the same case is used after as before it; or the Nominative Case with some part of *ειμι* understood.

D

1. But thou art about to make war against men much braver than *the* Scythians. Συ δε μελλω επι ανηρ στρατευομαι πολυ αγαθος η Σκυθης.
2. To the younger than I. 'Ο νεος η εγω.

XXI. The word that implies the measure of difference, and has the sign *by* before it in English, is put in the Dative Case, after Adjectives of the Comparative and Superlative Degrees.

1. If the one be inferior by little. Ην ο̃ ἑτερος ειμι ὑποδεης ολιγος.
2. If the one be more ignoble by much. Ην πολυς ειμι ἑτερος αγεινης.
3. By how much the greater by so much the more perplexing. 'Οσος μεγας τοσουτος χαλεπος.
4. By so much the greater disgrace to ourselves, by how much our descent is more illustrious (περιφανης).

XXII. Adjectives signifying advantage, likeness, trust, obedience, clearness, decency, facility, affection, nearness, equality, or the contraries to any of these things; and Verbal Adjectives, govern a Dative Case.

1. There is nothing either so serviceable or becoming to men, as order. Εἰμι οὐδεις οὕτως οὐδε ευχρηστος οὔτε καλὸς ἀνθρώπος, ὥς ὁ ταξίς.
2. Every tyrant is inimical to liberty, and an adversary to laws. Τυραννὸς ἀπᾶς ἐχθρὸς ἐλευθερίᾳ, καὶ νόμος ἐναντίος.
3. Well, I have at least this one thing, that I am like you. Εἰς μὲν ἤδη οὕτως ἔχω, ὅτι ὅμοιος εἰμι σὺ.
4. Nothing is nearer to the death of man than sleep. Ἐγγυτερός μὲν ὁ ἀνθρώπινος θάνατος οὐδεις εἰμι ὕπνος.
5. All things are spoken (λεκτός), and all dared (τολμητός), by him.
6. It is disgraceful to the nobly born to live basely.

XXIII. A Dative Case, governed of *συν* understood, is found after ὁ αὐτός, "the same."

1. Unless any one hath been born from the same ancestors with him. Πλὴν εἰ τις ἀπὸ ὁ αὐτὸς ἐπεινὸς γεγόνα.
2. To suffer the same things with the most senseless of brutes Ὁ αὐτὸς πασχῶ ὁ ἀφρων ὁ θηρίον.

3. Eating the same food
(*καρπος*) with man.

4. I see *him* wearing (*φορειω*)
the same robes as he.

XXIV. Adjectives often take after them an Accusative Case, which is governed of *κατα* understood.

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|-------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|
| <p>1. We provide, that the citizens may be brave as to their souls, and strong as to their bodies.</p> | <p>Προνοω, όπως ο πολίτης αγαθος μεν ο ψυχη, ισχυρος δε ο σωμα γιγνομαι.</p> |
| <p>2. As to eyes and head, like to Jove delighting in thunder, and as to belt to Mars, and as to breast to Neptune.</p> | <p>Ομμα και κεφαλη ικελος Ζευς τερπιεραυνος, Αρης δε ζωνη, στερνονδε Ποσειδαων.</p> |
| <p>3. Endeavour to be as to your body fond of labour, as to your mind fond of wisdom.</p> | <p>(2 Hexam.)</p> |
| <p>4. There is no one of us so obstinate by nature.</p> | |

XXV. Substantive and Neuter Verbs, and the Passives of Verbs of *naming*, *judging*, &c. take after them a Nominative Case.

1. Small changes have been oftentimes the causes of great evil. Πολλακις μικρος μεταστασις μεγας κακον αιτια γιγνομαι.
2. Virtue, as it seems, must be both a certain sanity, and beauty, and good habit of soul: but vice, both a disease, and turpitude, and infirmity. Αρετη μεν, ως εοικα, υγισια τε τις αν ειμι (ορε), και καλλος, και ευεξια ψυχη· κακια δε, νοσος τε και αισχος, και ασθενεια.
3. I hate *that* citizen who is slow to benefit his country, but very quick to injure *her*. Μισω πολιτης οστις αφελειω πατρα, Βραδυσ φυω (ρ.) μαλα δε γε βλαπτω ταχυς.
(2 Iamb. Trim.)
4. The form of government is the nurse of men: a good form, of virtuous men; but the contrary form, of wicked men.
5. I shall be called yours, and you shall be called mine.
6. Withdraw yourself (απαλλαττομαι) from public concerns, not more rich, but more honoured.

When the Verb ακουω signifies "to be called," it takes a Nominative Case after it.

I shall be called full of com- *Ακουω (mid.) οικτος πλε-*
passion. *ως.*

XXVI. A Nominative Case is put after some other Verbs also by attraction.

1. Having considered *it*, I *Σκοπιομαι (1. a. par.) εὕ-*
found I could accomplish *ρισκω ουδαμως αν αλ-*
this thing in no other *λως ούτος διαπραττω*
manner. *(1. a. par.).*
2. Since we are conscious to *Επειπερ συνισημι αυ-*
ourselves, that from child- *τος, απο παις αρξα-*
ren we commenced as *μενος ασκητης αν ο*
practisers of virtuous and *καλος και αγαθος ερ-*
good actions, let us go *γον, ιω επι ο πολε-*
against the enemies. *μιος.*
3. The Athenians perceived
that they were not sent
away on any good account.

XXVII. The Verbs *ειμι, τυγχανα, υπαρχω, γιγνομαι, κυρω*, and *εχω*, are often elegantly used with Participles put after them, to express what the Latins would render by some tense of a single Verb.

1. Through my means you have preserved it. Εξ ἔγω εἶχον σωζῶ (1. a.).
2. Be now silent standing *there*, and remain as thou art. Σιγαῶ νυν ἱστῶς, καὶ μένω ὡς κυρῶ εἶχον. (Iam. Trim.)
3. Insult me. For now (Clytemnestra) you are prosperous.

XXVIII. Verbs that imply beginning, ending, desiring, being in want of any thing, abstaining from, admiring, despising, attaining to, differing from, excelling, ruling, forbidding, filling, sparing, partaking, remembering, forgetting, regarding or neglecting, enjoying, accusing, pardoning, condemning, duty, possession, govern a Genitive Case.

1. Since thou hast obtained a mortal body, but an immortal soul, endeavour to leave an immortal memorial of the soul. Ἐπειδὴ θνητός σῶμα τυγχάνω (2. a.), ἀθάνατος δὲ ψυχῇ, πειραομαι ὁ ψυχῇ ἀθάνατος μνημὴ καταλείπω (2. a.).
2. The kings have never desired greater *advantages*. Ὁ βασιλεὺς οὐδέποτε μέγας ὀρεγῶ (1. a. pas.).
3. Whatever pleasures have the dominion over many men. Ὅσος ἡδονὴ πολὺς πράττω ἀνθρώπος.

4. He thought that it behoved *him* to abstain from drunkenness, in the same manner as from madness; and from unseasonable meats, in the same manner as from sloth. Μεθ' μιν ἀπεχω ὁμοίως οιομαι χρῆναι καί μανία, σίτος δ' ὑπερκαίρος ὁμοίως ὥς καὶ ἀργία.
5. *He is* senseless who forgets *his* parents. Νηπιος ὅστις γονεὺς ἐπιληθομαι.
6. Enjoy *thy* present benefits as a mortal, but be careful of *thy* possessions as if immortal. Ἀπολαύω μιν ὁ παρῶν ἀγαθὸν ὥς θνητός, ἐπιμελεσθαι δὲ ὁ ὑπάρχον ὥς ἀθάνατος.
7. To partake of the diseases which happen on account of this age. Ὁ νοσήμα μετεχω (2. α.) ὁ δια οὗτος ὁ ἡλικία γιγνομαι.
8. Thinking it a greater loss to be deprived of friends, than of riches.
9. I will go thither (*επεισε*) whence (*όθεν*) I think there is an opportunity to begin the fight.

Εἰμι, γιγνομαι, and other Verbs, in the sense of possession or property, govern the Genitive.

1. They become of the old men. Οὗτος ὁ γεραίος γιγνομαι.

2. Poetry is not for every one to unriddle. Ὁ ποιητικὴ οὐ (εἰμι)
ὁ προστυχὼν αὐτῆς
γνωρίζω.

Verbs of sense (except Verbs of sight, which require the Accusative) commonly govern the Genitive.

1. It is dangerous to touch a diseased person. Δυσχερὲς ψαύει νοσέει
αὐτῆς.
2. Which things you shall soon hear. Ὅς πυθανομαι ταχὺ.
3. Ye have seen one Socrates carried about. Ὁρῶ Σωκράτους τίς πε-
ριφέρει.
4. No one ever either saw Socrates doing, or heard him saying any thing impious or unholy.

An Accusative Case is sometimes used after Verbs of sense, in place of the Genitive, by Attic and other writers.

1. I hear these things. Ἀκούω οὗτος.
2. Every one loves his own work. Πᾶς ὁ οἰκεῖος ἐργον
ἀγαπᾷ.
3. A horse flees from a camel, and bears not either to see its form, or smell its scent.

Of Verbs of hearing it may be observed, that they commonly govern the Accusative of the sound heard, and the Genitive of the person or thing producing it.

XXIX. Verbs of commanding, obeying, following, contending, praying, using, rejoicing, helping, pleasing, profiting, hurting giving, reproving, meeting, agreeing, discoursing, envying, resisting, trusting, distrusting, govern a Dative Case.

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| 1. He ordered each man. | Κελευω φως ἕκαστος. |
| 2. Abolishing all those things in which slaves are subservient to their masters, he enjoined those things in which free men obey their magistrates. | Αφαιρειω ὅσος δουλος δεσποτης ὑπηρετειω, προσταττω ὅσα ελευθερος αρχων πειθομαι. |
| 3. They use not libation, nor pipe, nor chaplets, nor salt cakes. | Ου σπονδη χραιομαι, ουκι (Ionic.) αυλος, ου στεμμα, ουκι ουλαι. |
| 4. Pleasing by flight the citizens. | Ἀνδανω φυγη πολιτης. |
| 5. Wealth profits not the dead. | Ὁ θανων πλουτος ουδεις ωφειλω. |
| 6. I intreat all the Gods and all the Goddesses. | Ὁ θεος ευχομαι πας και πας. |
| 7. But I perceive some trusting him rather than any of them. | Αλλα (ὄρα) ἐνιοι μαλλον ἐκεινος πιστευω η τις αυτος. |

8. For neither doth wealth confer dignity on the possessor, if joined with baseness of mind (for such a man is rich (πλουτῖς) for another, and not for himself): nor do beauty and strength of body, when united in the coward and base person, appear ornamental, but disgraceful.

Εἰμι, when used for ἔχω, 'I have,' governs the Dative.

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|----------------------------------------------|-----------------------------------------------------------|
| 1. Cræsus had two sons. | Εἰμι ὁ Κροῖσος δύο παῖς. |
| 2. We have no other good but arms and valour | Εγὼ οὐδεὶς ἄλλος εἰμι
ἀγαθὸς εἰ μὴ ὄπλον
καὶ ἀρετὴ. |

The Impersonals δει, προσηκει, μελει, and Verbs similarly used, govern the Dative.

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| 1. One thing alone behoves me. | Εἷς δει μόνος ἐγώ. |
| 2. What is thy care? | Τίς μελει σὺ; |
| 3. It becomes every one. | Ἐκάστος προσηκει. |

Additions and exceptions to this and the foregoing Rule (XXVIII.) must be learned by practice.

XXX. Verbs or Adjectives take after them a Dative Case, when the cause, instrument, or manner of an action, is expressed.

1. The city is yet stronger by the river than by the walls. Ὁ ποταμος ἐτι ἰσχυρος εἰμι ὁ πόλις, ἢ ὁ τεῖχος.
2. It behoves *us* to think these *things* concerning God, who is in power most strong, in beauty most admirable, in life immortal, in virtue most excellent. Οὗτος χρῆ περὶ Θεοῦ διανοομαι δυναμὶς μὲν ὦν ἰσχυρός, κάλλος δὲ εὐπρεπῆς, ζωὴ δὲ ἀθάνατος, ἀρετὴ δὲ ἀγαθός.
3. Whatever virtues are said *to be* amongst men, you will find, upon consideration, that they all are improved both by discipline and study. Ὅσος ἐν ἀνθρώποις ἀρετὴ λέγων σκοποῦμενος εὐρίσκω πᾶς μαθησὶς τε καὶ μελετῇ αὐξάνομαι. (part.)
4. Our bodies are formed by nature to be improved by proportionate (καθηκόν) labours, and our mind by serious discourses.
5. Think it equally shameful to be conquered by the ill offices (κακοποιῖα) of

enemies, and by the benefits of friends.

XXXI. Verbs Transitive govern the Accusative.

1. Fear God, honour your parents, reverence your friends. Θεος φοβέσθαι, γονεὺς τιμᾶν, φίλος αἰσχύνομαι.
2. If any one should cast out the love of glory from life, what good thing would there be any longer to us; or who would desire to do any thing conspicuous? Εἴγε τις ὁ ὁ ευκλεία εἰρῆς ἐκβάλλων (2. α. οἱ) ἐξ ὁ βίος, τις ἀντι ἀγαθὸς γίγνομαι (2. α. οἱ); ἢ τις ἀντι λαμπρὸς ἐργαζομαι ἐπιθυμῶ (1. α. οἱ);
3. Time both lays low and raises again all human things: but the gods love the sober-minded and hate the evil. ἡμεῖς κλινῶ τε καὶ ἀναγῶ παλιν
'Ἀπας ὁ ἀνθρώπος' ὁ δὲ σωφρων
Θεὸς φιλεῖ, καὶ στυγῶ ὁ κακός. (Iamb. Trim.)
4. You will know the Deity, that he is so great in power, and such in nature, as at the same time to see all things, and to hear all things, and to be everywhere present.

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| 1. Do not ye accuse the people of the Athenians off folly, before the Greeks. | Μηδε αίρειν παραιοια, εναντιον ό Έλληνη, ό δημος ό Αθηναιος. |
| 2. But you, goddess, being come, freed him from bonds. | Αλλα συ, όγι, ερχομαι (2. a.), Θεα, ύπολυομαι (1. a.) δεσμος. (Hex.) |

XXXIV. Verbs of comparing, *giving*, promising, announcing, and *taking away*, govern the Dative with the Accusative.

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| 1. He did not compare me to a god indeed. | Εγω Θεος μεν ουκ ικαζω. |
| 2. He gave himself up to Gylippus. | Επεινος ίαυτου ό Γυλιππος παραδιδωμι. |
| 3. To you he announced
(επαγγελλομαι (1. a.)
peace, to them assistance. | |

XXXV. Many Verbs take with them the Accusative Case of a corresponding Noun.

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| 1. To wage war. | Πολεμος πολεμιζω. |
| 2. Having sinned a base sin,
I will endeavour to make
amends for it. | —Ο άμαρτια
Αισχρος άμαρτανω (2. a.), αναλαμβανω (2. a. πειραιω (mid.). (Iamb.) |

3. Be cautious therefore
with that caution which I
mention.

XXXVI. Verbs and Participles Passive take after them a Genitive Case, of the agent, with the Prepositions ὑπο, απο, παρα, προς, or εξ, expressed or understood.

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|-------------------------------------------------------------------------------|---------------------------------------------------------------|
| 1. For no one ever complained that he was deprived of any thing by Agesilaus. | Ἵπο γὰρ Ἀγησιλαοῦ στερομαι μὲν οὐδεὶς οὐδεὶς πώποτε ἐγκαλεῖ. |
| 2. Being killed by the murderous son of Achilles. | Σφαζώ (2. a. pas.) Ἀχιλλεύου παῖς ἐκ μίαιφονος. (Iamb. Trim.) |
| 3. Whatever is fit to be done by God, it is impossible for man to avert. | |

XXXVII. Sometimes the Dative of the agent is used.

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| 1. Poems, which seemed to me to have been particularly laboured by them. | Ποιήματα, ὅς ἐγὼ δοκῶ μαλίστα πραγματεύω αὐτοῖς. |
| 2. As many evil and base things as have been pursued both by this man and the brothers of this man. | Ὅσος κακὸς καὶ αἰσχρὸς καὶ οὗτος, καὶ ὁ οὗτος ἀδελφός, ἐπιτηδεύω. |

3. When a double wall of seven or eight stadia had already been finished by the Athenians.

XXXVIII. Passive, Substantive, and other Verbs, are found with an Accusative Case after them, which is governed of *κατα* understood.

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| 1. I have been distracted in my fearful mind. | Εκτεινω (p. pas.) φοβερὸς
φρην. |
| 2. Being smitten in her mind with the love of Jason. | Ερωσ θυμὸς εκπληττω
(2. a. pas.) Ιασων. (Iamb.
Trim.) |
| 3. They are unfortunate both at home (as to things within) and abroad. | Ὅ τε ἐνδὸν εἰμι ὁ τε θυ-
ραζε δυστυχῆς. (Iamb.
Trim.) |

XXXIX. Verbs of the Infinitive Mood are governed by other Verbs, or Adjectives.

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| 1. O King, I wish to fail acting honourably, rather than to succeed (acting) basely. | ——Βουλομαι δε, α-
ναζε, καλως
Δραω εξαμαρτανω (2. a.)
μαλλον, η νικαω κα-
κως. (Iamb.) |
| 2. Continue to worship him | Ὅ ων πας κυριος γειν-
Ε |

only, him who is Lord of
all *things*, and most crea-
tive Father, Inventor and
Framer of such good
things.

κατατος
Και πατηρ, οὗτος δια-
τελειω τιμαω μονον,
Αγαθος τοιουτος εὐρετης
και πιστωρ. (Comio
Iamb. Trim.)

3. To learn is most pleasant,
not only to philosophers,
but to others also equally.
4. There were many and
miserable *things* both to
hear and to see.
5. We must earnestly en-
deavour, by whatever me-
thod one can, both by
education and by pursuits,
and by the sciences which
we learn, to flee from vice,
and attain to its contrary.

XL. The Infinitive Mood, generally with the Article, is
often used as a Noun.

1. The pleasantest life con-
sists in being wise.
2. For you desire sleep, not
because of toil, but be-
cause you have nothing

Εν ὃ φρονεω ἡδυσ βιος.

Ου γαρ δια ὃ πονεω,
αλλα δια ὃ μηδεις
εχω ὅστις ποιεω (sub.),

to do (which you may do). ὕπνος ἐπιθυμῶ.

XLI. The Infinitive Mood is often put Elliptically, especially by the Poets, ὄρα, βλεπε, σκοπει, δορ, θελω, πελευω, or ευχομαι, being understood.

1. Go home, and offer sacred hecatombs to the immortal gods. Οἰκαδὲ ἀποστείχω, ἱερ-
δω τε ἱεροῦ ἑκατομῶν
Ἀθανάτορ θεορ. (Hexam.)
2. Say that you hear the voice of Hercules. Φασκω δὲ αὐδὴ ὁ Ἥρα-
κληρ κλυω.
3. Before a person be dead, stop, and do not call any one happy, but fortunate.

XLII. The Greeks use μελλω and an Infinitive Mood, to express what in Latin would be rendered by a Participle of the Future in *rus* and the Verb *sum*.

1. They are about to perform the funeral obsequies. Τάφη μελλω ποιεω
2. Concerning which things, ye are about to determine. Περὶ ὅρ συ μελλω κρινω.
3. And here I mean to exhibit it.

XLIII. Instead of Gerunds and Supines, the Greeks use sometimes the Infinitive Mood either with or without a Preposition ; and sometimes a Participle.

The Infinitive Mood.

1. The chief of *the* Athenians, most powerful in speaking and acting. Πρωτος Αθηναιος, λεγω και πραττω δυνατος.
2. He spent the greatest part of his time in inquiring, and considering, and consulting. Εν ο ζητω, και φροτιζω, και βουλευομαι, ο πλειστος χρονος διατριβω.
3. In living indolently, and in loving satiety, pains instantly cling to pleasures : but to be studious in (*περι*) virtue, and to regulate one's life temperately, always yields delights pure and more lasting.

Participle.

1. Socrates, acts unjustly, in not acknowledging those Αδικω Σωκρατης, ος μιν ο πολις νομιζω

gods whom the city acknowledges.

Θεός, ου νομιζώ.

2. You endeavour to deceive me, by speaking purposely *things* contrary to those on which we just now agreed.

Επιχειρῶ ἐγὼ εξαπα-
ταῶ, ἐπιτηδὲς ἐναν-
τίος λεγὰς ὅς ἀρτι ὁ-
μολογῶ.

3. You know that it is a virtue worthy of a man, to overcome his friends in doing good.

XLIII. The Infinitive Mood is elegantly used with a Nominative Case either before or after it ; particularly by the Attics. *

1. Sophocles said, that he himself made men such as it is their duty to be ; but Euripides, such as they are.

Σοφοκλῆς φημι, αὐτὸς
μὲν οἷός δει ποιεῶ,
Εὐριπίδης δέ, οἷός
εἰμι.

2. And swear to me, that you will assist me willingly, both in words and actions.

——Καὶ ἐγὼ ὀμνυμι
(1. α.)
Ὡ μὲν ἐγὼ προφρων ἐπὸς
καὶ χεὶρ ἀρηγῶ. (Hex-
am.

* This construction is employed, when the Subject of the Infinitive is also the Subject of the preceding Verb.

3. If they should suspect that you are ungrateful towards your parents, no one would expect, having done you a favour, to receive any return of thanks.

XLIV. When any necessity is signified, the Greeks make use of Verbal Adjectives, which govern a Dative Case of the person by whom any thing is to be done; and such Case as the Verbs require from which they are derived, of the person to whom, or thing to which, or action which is to be done.

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| 1. Ye at least must contend for liberty. | Σὺ γὰρ ὑπὲρ ὃ ἐλευθερία ἀγωνιστῇ. |
| 2. If they were to have done any thing base, you should have chosen death rather than this. | Εἰ μέλλω αἰσχρὸς τις ἐργαζομαι, (1. α.) θάνατος (αα.) ἀντὶ αὐτοῦ προαίρεται εἰμι. |
| 3. We must not overcome (νικῆτεον) women by force. | |
| 4. If you either wish that the gods should be propitious to you, you must worship the gods: or if you are willing to be beloved by your friends, you | |

must do good to your friends: or if you desire to be honoured by your city, you must do service to your city.

XLV. Participles govern the same Cases, which the Verbs do, from which they are derived.

1. Paying attention to, not insulting the Greeks. Θεραπεύω, ουχ ὑβρίζω
ὁ Ἕλλην.
2. Instructing the younger men in such manners. Ὁ νεὸς τοιοῦτος ἦτο,
παιδεύω.
3. They, seeing *their* masters also obeying, quickly obeyed.
4. With free minds they carried on their form of government, honouring the good and punishing the bad, by established law: thinking it to be the part of wild beasts to be restrained through force by each other; but that it belonged to men to determine justice by law, and to persuade by reason.

XLVI. A Participle or Adjective by attraction is often put in the same Case as the Noun or Pronoun to which it refers, though the common mode of speaking may seem to require another Case.

1. *Those things* which the gods have given to men to discern when they have learned them. Ὁ ὅς ἀνθρώπος διδωμι (1. α.) ὁ Διὸς μάθων διακρινω.
2. It never turned out either basely or ingloriously to any one, that he had pitied suppliants. Οὐδεις παντοτε οὐδε αἰσχροῦς οὐδε ἀκλειῶς ἀποβαινῶ (2. α.), ὁ ἰκετὴς ἐλεησας.
3. It has been ordained by fate for most men, when successful, never to be wise.

XLVII. A Participle is often put instead of an Infinitive Mood, particularly after Verbs of persevering, desisting, perceiving, finding, or other Verbs which may imply some affection of the mind.

1. He continued injuring indeed no one, but honouring the good, and punishing those that offended. Διατελειῶ οὐδεις μὲν ἀδικῶ, ὁ δὲ χρηστος τιμαῶ, ὁ δὲ ἐξαμαρτανῶν κολαζῶ.

2. No one will appear to have gained this honour more nobly. Ουδεις φαινω (pass.) ὁ τιμη οὗτος καλλιον πταομαι (1. a.).
3. No one, neither mortal, nor demi-god, nor immortal, will be found to have received the kingdom more honourably. Ουδεις, ουτε θνητος, ουτε ἡμιθεος, ουτε αθανατος εὑρισκω (f. pres.) καλλιον λαμβανω ὁ βασιλεια.
4. I will obey God rather than you (pl.): and as long as I breathe, and am able, I will not cease to cultivate philosophy. Πειθω ὁ θεος μαλλον η συ· και ἕωςπερ αν εμπνιω και οἶος τε ειμι, (subjunt.) ου μη παυω φιλοσοφειω.
5. Art thou not ashamed to be so careful of riches, and glory, and honour, that they may be to thee as abundant as possible (ὅτι πλειστος) ; but dost thou take no care, nor think at all, of thy understanding, and of truth, and of the soul, that it may be as good as possible ?

XLVIII. A Participle with a Noun, of which the Case depends upon no other word, is usually put in the *Genitive Absolute*.

1. Many men having been destroyed. Πολυς ανθρωπος διαφθα-
ρεις.
2. While the Lacedæmoni- Βουλευομενος Λακιδαι-
ans and *their* allies were μονιος και συμμαχος.
consulting.
3. This action having been
done at Platæa, and the
treaty having been openly
violated.

*The Participles of some Impersonal Verbs, as εζον, πα-
ρον, δειον, δοκυν, &c. are often found in the Accusative
Absolute.*

1. It being allowed *to bear* a single grief, I will not bear a double. Ἀπλος δε λυπη εζον ου
φερω διπλος. (Iamb
Trim.)
2. It being in *his* power to have peace, he never pre-
ferred war. Παρον ειρηνη αγω ουδα-
μου ο πολειμος προ-
αιρω (mid.).
3. When it was in his power
to have subdued all things
in Sicily.

XLIX. The Participle sometimes appears to be placed
as though it were a Verb finite. In reality, however, this
usage of it arises either from the force of attraction to some

antecedent or subsequent Verb expressed, or from an implied connection with the Auxiliary *εἰμι* understood.*

1. We have compelled every sea and land to become accessible to our boldness. Πας μιν θαλασσα και γη εσβατος ο ἡμετερος πολμη καταναγκασας γιγνομαι.
2. They did not on that account think it right to deprive the city of their valour. Ουκουν ο πολις γε σφετερος αρετη αξιον στερισκω.
3. He reclined his head on one side (*ἐτρωσε*) as a poppy which in a garden is weighed down by its fruit.

L. The Article is used to express a reference to something that stands before or after; to distinguish between two things set in opposition to each other; and is joined with Substantives, Adjectives, Pronouns, Verbs of the Infinitive † Mood, and words Indeclinable. ‡

* St. Paul, who in other instances also writes after the manner of Thucydides and Demosthenes, thus uses the Participle in Rom. v. 11.—xii. 9, 16. Phil. iii. 4. Heb. viii. 10.—xiii. 5.

† Then used as Substantives.

‡ See Part IV.

1. The herdsman having heard these *things*, and having taken up the child, went the very same way back, and comes to the cottage.
 Ούτος ακουω ὁ βουκολος, και αναλαμβάνω (2. α.) ὁ παιδιον, ἥϊα (Ionic.) ὁ αὐτος οπισω ὁδος και ἀπικνεομαι (Ionic.) εἰς ὁ ἐπαυλις.
2. Good *things* are twofold ; some human, and some divine.
 Διπλος αγαθος εἰμι, ὁ μὲν ἀνθρώπινος, ὁ δὲ θεῖος.
3. For a person to conquer himself, is the chief and best of all victories ; but for any one to be overcome by himself, is at once the basest and worst of all things.
 Ὁ νικάω αὐτος (acc.) αὐτου, κας νικη πρώτος τε και ἀριστος· ὁ δὲ ἡτταομαι αὐτος (acc.) ὑπο ἑαυτου κας αἰσχρος τε ἅμα και κακος.
4. To injure, is nothing difficult, but is in the power of every man : but to benefit is by no means in the power of every one.
 Ὁ μὲν βλάπτω, οὐδεὶς χαλεπος, ἀλλὰ ἀνθρώπος κας· ὁ δὲ ἐπωφελεω, οὐδαμῃ ἅπας.
5. To succeed beyond desert, is to the imprudent the occasion of thinking wrongly : wherefore to preserve good *things*, often seems to be more
 Ὁ εὐ πράττω παρα ὁ ἀξία, ἀφορμὴ ὁ κακως φρονέω ὁ ἀνοητος γινομαι· διόπερ πολλὰκις δοκεῖ ὁ φυλάττω ὁ αγαθος, ὁ

difficult than to acquire them.

πταομαι (1. a.) χα-
λεπος ειμι.

6. The love of honour is alone exempted from old age.

Ὁ φιλοτιμον * αἰῶνος
μονος.

7. Pythagoras said, that these two things were given from the gods to men the best (of all things which were given), viz. to speak truth, and to do good.

The Article with Participles has often the sense of the Demonstrative Pronoun with the Relative.

1. The Carians are those who set the example. Καριες ειμι ὁ καταδεικ-
νυμι (1. a.).

2. In that city which is called Therapne. Εν ὁ Θερραπνη καλειομαι.

3. Those of the Greeks who were taken (ἀλίσκω 2. a.) at Thermopylæ.

LI. A noun signifying Time, and answering to the question *When*, is commonly put in the Genitive or Dative Case; *How long*, in the Accusative.

* So St. Paul uses the Neuter Article and Adjective instead of a Substantive. Rom. i. 15.—ii. 4.—ix. 22. 2 Cor. viii. 8. Phil. iv. 5. Heb. vi. 17.

Genitive.

1. On *the* ninth year. Ἔτος ἐννατος.
2. They who kept guard by night and by day. Ὁ νύξ και ἡμερα φυλαττω.
3. In this month ye sent away Charidemus, having ten empty ships and five talents of silver.

Dative.

1. The next *day* both Cyrus sent the messenger; and the Armenian and the Chaldæans sent with him. Ὁ ὑστεραιος, ὁ τε Κυρος πεμπω ὁ αγγελος· και ὁ Ἀρμενιος και ὁ Χαλδαιος συμπεμπω.
2. A trireme is taken the same day. Τριηρης ὁ αὐτος ἡμερα ἄλισκω.

Accusative.

1. The anger of lovers prevails *but* a short time. Ὀργη φιλεων ολιγος ισχυω χρονος. (Iamb. Trim.)
2. It behoves you to omit nothing, but as in the present, so also for the remaining time to be studious, and to exercise your mind. Συ δε προσηκει μηδεις ελλειπω, αλλα ὡσπερ εν ὁ παρων, και ὁ αλλος χρονος επιμελεσθαι, και ὁ ψυχη ασκew.

3. Socrates having remained quiet (*διαλειπω*, 2. *a.*) a little time, moved, and the man uncovered him, and he (*ὁς*) fixed his eyes.
4. Five-and-twenty years they live (*διαγων*) thus.

LII. Nouns which signify Space between one place and another are put in the Accusative Case.

1. Ephesus is distant from Sardis a journey of three days. *Εφεσος απεχω απο Σαρδεις τρεις ημερα οδος.*
2. Be not reluctant to go a long way to those who profess to teach any thing useful. *Μη κατοκνιω μακρος οδος πορευομαι προς ο διδασκω τις χρησιμος επαγγελλομαι.*
3. The two phalanxes were distant from each other four stadia.

LIII. In respect of Place, the question *Whither?* is answered by *εις* or *προς* with the Accusative; *Where?* by the Genitive or Dative, with or without *εν*; and *Whence?* by *εκ* or *απο* with the Genitive.

1. *a.* And now send men to Joppa. *Και νυν πεμπω εις Ιοπηνη ανηρ.*

1. *b.* Now, Cyrus having thus departed to *the* Persians. Ὁ μὲν δὴ Κυρὸς οὕτως ἀπερχομαι (2. *a.*) εἰς Περσῆς.
2. *a.* Neither at sacred Pylus nor Argos, nor Mycene. Οὔτε Πύλος ἱερός, οὔτε Ἀργός, οὔτε Μυκῆνη. (Hexam.)
2. *b.* Lest he might have any delay in Asia. Μῆποτε γινομαι αὐτὸς κατασχέσις ἐν ὁ Ἀσία.
2. *c.* The trophies at Marathon, and Salamis, and Plataea. Ὁ τροπαῖον ὅτε Μαραθῶν, καὶ Σαλαμίς, καὶ Πλαταῖαι.
3. *a.* This one then came first from Sicily. Ὁ μὲν οὖν ἐξ ἀρχῆς ἐκ Σικελίας ἐρχομαι.
3. *b.* Beginning from Galilee. Ἀρχομαι ἀπὸ ὁ Γαλιλαία.

The Greeks also use Adverbs in θι, and σι, to signify in or at a place; in δε, σε, ζε, to a place; inθεν, from a place. Δε is also added to the Accusative Case, to signify to a place.

1. Inhabiting houses at Corinth. Κορινθοὶ οἰκίον ναίω.
2. He brought it to Peloponnesus, not to Athens. Ἄγω εἰς Πελοπόννησος, οὐκ Ἀθῆνας.
3. He took *the* brazen spear from *the* tent. Κλίσθηθεν ἀναιρέω (2. *a.* mid.) χαλκὸς ἐγχορ.

Δε is to be added to the Accusative Case.

4. To call the Greeks to an assembly. Κηρυσσω αγορη Αχαιοι.

LIV. Εαν, ην, if; επεαν, επην, επαν, επειδαν, when, since; οταν, οποταν, when, are joined with the Subjunctive Mood.*

1. If indeed they succeed in any actions. Εαν μιν κατορθωω περι τις πραξεις.
2. Look inward; the fountain of good is within, and always able to spring, if you always dig. Ενδον βλεπω· ενδον ο πηγη ο αγαθος, και αι αναβλυζω δυναμαι, εαν αι σκαπτω.
3. When they shall know that we are exhausted. Οταν γινωσκω (2. a.) εγω τρυχω (par. p. pass.)
4. It is necessary often to take courage in hunting, when any one of the strong wild beasts sets itself against us (ανθιστημι).

LV. The Price, Value, or Measure of anything is put in the Genitive.

1. I brought you an anchor for five drachmæ. Αγκυρα κομιζω πεντε δραχμη.

* For the construction of ει, αν, ινα, οφη, ως, ιπως, μη, see Part IV
F

2. *The* fruits of *the* palm-trees being six fingers in size. Φοινῖξ καρπὸς κατὰ ὁ μεγεθος ἑξ δακτυλὸς εἰμι.
3. But if the property be estimated at more money. Ἐὰν δὲ πολὺς ὁ οὐσία ἀποτιμασθῇ χρημα (pl.).
4. If this *man* be willing to sell you for two oboli at the most.

EXEMPLIFICATION OF SOME OF THE FORE-GOING RULES.

1. Be just, therefore, that thou too mayest obtain just *things*. Δίκαιος εἰμι, οὖν, ἵνα δίκαιος δὴ τυγχάνω (2. a. subj.). (Com. Iamb.)
2. By doing just things, thou wilt obtain God *as* a helper. Δίκαιος δράσας, συμμαχος τυγχάνω (f. mid.) Θεός. (Iamb. Trim.)
3. When thou hast received, O man, repay, and thou shalt receive again. Λαβὼν ἀποδιδάμι (2. a.), ἀνθρώπος, καὶ λαμβάνω παλιν. (id.)
4. Before every *other person*, be disposed to hold *thy* parents in honour. Βελομαι γονεὺς προ πάντων ἐν τιμῇ (pl.) ἐχῶ. (id.)

5. It is necessary that those should labour, who wish to be successful. Μοχθεω αναγκη ὁ θε-
λων ευτυχεω. (id.)
6. He that is inexperienced in learning, though he sees, discerns not. Ὁ γραμμα (pl) απειρος
ου βλεπω βλεπων. (id.)
7. The opportunity of *serv-
ing one*, tries friends, as
fire *tries* gold. Κρινω φιλος ὁ καιρος, ὡς
χρυσος ὁ πυρ. (id.)
8. When thou seest poor
strangers, pass not by
them hastily. Ξενος πεινης μη παρα-
τρεχω (2. a. subjun.)
ιδων. (id.)
9. If thou assist strangers,
thou wilt one day obtain
an equal recompense. Ξενος επαρκων, ὁ ισος
τυγχανω ποτε. (id.)
10. Be indeed civil to all,
even though thou be su-
perior in wealth. Ισος μεν ειμι πας, καὶ
προὔχω βιος. (id.)
11. Do ye now desire peace
for any other thing than
this, that ye think that ye
are able to live more safe-
ly, peace having been
made (*γινομαι*), than
making war?
12. Having seen Philip the
Macedonian, I was not
able to contain (*κρατειω*)

myself: he was pointed out to me in a certain little corner (γωνιδιον) mending (ακισομαι) rotten sandals for hire.

13. Observing Neoptolemus the actor (ὑποκριτης) acquiring boldness, and doing the greatest evils to the state (πολις), I, coming forward, (παρερχομαι, 2. a.) told it to you



End of Part Second.

INTRODUCTION

TO THE

WRITING OF GREEK

Part Third

PREPOSITIONS IN COMPOSITION, AND SENTENCES FROM XENOPHON

INTRODUCTION
TO THE
WRITING OF GREEK.

PREPOSITIONS IN COMPOSITION ARRANGED
ALPHABETICALLY.

*Prepositions in Composition usually govern the same Case,
which they would govern out of Composition.*

ΑΜΦΙ.

I. WORDS COMPOUNDED WITH αμφι IMPLY,

(1.) The Proximity of one thing to another, by being
round, near, or concerned about it ; as,

The war has been kindled round about this city. Πτολεμος αστυ οδε αμ-
φιδαιω (p. 2.).

(2.) Ambiguity, or Inclination two ways : as,

Give freedom of speech to those who are prudent, that you may have such as will examine with you *into the affairs*, about which you may have doubted.

Διδωμι παρρησια ὁ εὖ φρονεῖ· ἵνα περὶ ὅς ἀν ἀμφιγινώσκω (2 a.) ε-
χω ὁ συνδοκιμάζω.

ANA.

II. WORDS COMPOUNDED WITH *ανα* IMPLY,

(1.) That which in Latin and English is expressed by *re-*, intimating a thing to be done over again, or to be carried in a contrary direction to that which it had before : as,

1. Iphigenia was recollected (known again), by Orestes, from the sending of the letter.

Ὁ Ἰφιγενεία ὁ Οἰρεστέως ἀναγινώζω (1. a. pas.) ἐξ ὁ πεμπίς ὁ ἐπιστο-
λῃ.

2. It refers all its counsels to the common *good*.

Βουλευμα πας ες ὁ κοι-
νος ἀναφέρει.

(2.) Elevation : as,

Achilles standing up, addressed them.

Ὁ δε ἀνίστημι (mid.) με-
ταφημι Ἀχιλλεύς.

ANTI.

III. WORDS COMPOUNDED WITH *αντι* IMPLY,

(1.) Opposition : as,

- | | |
|-------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Achilles hath dreaded to meet, or contend with him, in the glorious fight. | <p>——— <i>Αχιλλεύς οὗτος (d.)</i>
 <i>γε μαχη ενι κυδιανει-</i>
 <i>ρος</i>
 <i>ῥιγῶ (2. a.) αντιβόλει</i>
 <i>(1. a.).</i></p> |
| 2. Placing our <i>situation</i> in opposition to theirs. | <p><i>Τα ἐκείνος τα ἡμετέρος</i>
 <i>αντιτιθῆμι.</i></p> |

(2.) Exchange, Return, Substitution : as,

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Whoever may be found either crowning this dead man, or covering <i>him</i> in <i>the</i> earth shall suffer death in retribution. | <p><i>Ὅς αν νεκρὸς ὀδε η κα-</i>
 <i>ταστεφῶν ἄλισκῶ (2.</i>
 <i>a. sub.),</i>
 <i>Η γη καλυπτῶν, θανα-</i>
 <i>τος (acc.) ανταλλασσῶ</i>
 <i>(mid.). (2. lamb.)</i></p> |
| 2. They sent to the ships commanders in <i>their</i> stead. | <p><i>Αντιπεμπῶ στρατηγὸς ἐπὶ</i>
 <i>ὁ ναυς.</i></p> |

ΑΠΟ.

IV. WORDS COMPOUNDED WITH *απο* IMPLY,

(1.) Separation of one thing from another.

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. I will dismiss you both from the feast. | Ἀμφοτερος αποκειμω ὁ
συμποσιον. |
| 2. But if on the other hand death be as it were a removal hence to another place, and the things which are said be true, that there are all those who have died, what great good can there be than this? | Εἰ δε αυ οῖον αποδημειω
(1. a. inf.) ειμι ὁ θανατος ενθενδε εις αλλος τοπος, και αληθης ειμι ὁ λεγομενος, ὡς εκει ειμι πας ὁ τεθνηκως, τις μειζων αγαθος οὔτος αν ειμι (opt.) ; |

(2.) That which in Latin and English is expressed by the prefixing of *re*, or *ab* : as, *Repeto*, I repeat ; or *Absolvo*, I absolve.

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------|
| 1. But if any one does not pay attention to <i>his</i> parents, <i>our</i> city on him both inflicts punishment, and rejecting him does not suffer him to be a magistrate. | Εαν δε τις γονευς μη
θεραπειω, πολις οὔτος
δικη τε επιτιθημι, και
αποδοκιμαζων εκ εαυ
αρχω οὔτος. |
| 2. They have absolved many guilty men. | Πολυς αδικων απολυω. |

ΔΙΑ.

V. WORDS COMPOUNDED WITH δια IMPLY,

(1.) Extension, Pervasion, Transition.

1. *Men* who have run through all pleasures in *their* youth, and reserved difficulties for *their* old age. Το μεν ἦδυ ἐν ὁ νεότης διαδραμῶν, το δε χαλεπον εις ὁ γηρας αποθεμενος.
2. And turning over the treasures of ancient wise men, which they have left behind them, having written them in books, I go through them in company with my friends. Και ὁ θησαυρος ὁ παλαι σοφος ἀνὴρ, ὅς ἐπεινος καταλειπω (2. a.) ἐν βιβλιον γραφω, ἀνελιττω, κοινῇ συν φιλος διερχομαι.

(2.) That which in Latin and English is expressed by the prefixing of *di*, or *dis* : as, *Disjungo*, I disjoin ; *Divido*, I divide : as,

- Lest in the present disjunction of the body (from the soul) he may entirely perish. Μὴ ἐν ὁ νυν ὁ σωμα διαζευξίς πανταπασιν ἀπολλυμι (subj. 2. a. mid.).

ΕΙΣ or ΕΣ

VI. WORDS COMPOUNDED WITH ΕΙΣ IMPLY,

Motion to or in into : as,

But as soon as I had gone	Ὡς δὲ ταχιστα εἰσε-
in, I see a child lying, a-	χομαι (2. α.), ὄρω (Ion.)
dorned both with gold,	παιδιον προκειμενος,
and an embroidered gar-	κοσμεω (p. pas. part.)
ment.	χρυσος τε και εσθης
	ποικιλος.

ΕΚ or ΕΞ

VII. WORDS COMPOUNDED WITH ΕΚ OR ΕΞ IMPLY,

Ejection or Proceeding from : as,

- | | |
|----------------------------------|-----------------------|
| 1. Now I, the same person, | Νυν ατιμος αυτος οικ- |
| am driven from <i>my</i> coun- | τρος εξελαινω χθων. |
| try, dishonoured <i>and</i> mi- | |
| serable. | |
| 2. I will eject you from this | Εκβαλλω συ ο τιμη. |
| office. | |
| 3. Do we not know that | Η ουκ ισημι ως ο μεν |
| those <i>are</i> the descendants | Ἡρακλῆς, ὁ δὲ Αχαι- |
| of Hercules, these of A- | μενης εκγονος ; |
| chæmenes? | |

EN.

VIII. WORDS COMPOUNDED WITH *εν* IMPLY,

That one thing is inherent in another; is caused in it; or is placed on it: as,

1. Insolence is created in him by his present good circumstances, and envy is originally innate in man. Εγγινομαι μεν οὐ ὑβρις ὑπο ὁ παρων (Ion.) αγαθος, φθονος δε αρχηθεν ενεμφυομαι ανθρωπος.
2. Consideration falls on him. Εννοια αυτος επιπτω.

ΕΠΙ.

IX. WORDS COMPOUNDED WITH *επι* IMPLY,

(1.) Opposition: as,

- A great army is collected, and we are equal in fight to those that are coming against us. Χειρ μεγας συναγω, και αξιομαχος γινομαι ὁ επων (d.).

(2.) The Accession of one thing towards another, so as either to rest on it, or be superadded to it: as,

1. I will endeavour briefly to suggest, by what pursuits you will appear to me to make the greatest proficiency in virtue. Πειραομαι συντομως ὑποτιθῃμι (2. a. mid.) δια ὅς αν εγω δοκω (opt.) επιτηδευμα (g.) πλειστον προς αρετη επιδιδωμι (2. a.).
2. It is probable that he who enjoins it on himself to do the best things, should approve of those who exhort to virtue. Ὁ αὐτος ὁ αγαθος πραττω επιταττω, οὗτος εικος ὁ επι ὁ αρετη παρακαλει αποδεχομαι.

ΚΑΤΑ.

X. WORDS COMPOUNDED WITH *κατα* IMPLY,

(1.) Opposition : as,

Fate hath condemned all men indeed to die (*verbatim*, hath adjudged death against all men) : but to die well, nature hath given to be peculiar to the virtuous. Ὁ μιν τελευταω (1. a. inf.) πας ὁ πεπωμενη κατακρινω ὁ δε καλως αποθνησκω (2. a. inf.), ιδιος ὁ σπουδαιος ὁ φυσικς απονεμω (1. a.).

(2.) The Direction of any thing downwards : as,

Here we lay down our en- Ὁ εχθρα ενταυθα κα-

mity, until we may have finished the war against the Persian.

τατιθημι (*mid.*), ἕως
αν̄ προς ὁ Περσης δια-
πολεμειω (1. a.).

META.

XI. WORDS COMPOUNDED WITH μετα IMPLY,

(1.) Participation or Consociation : as,

When the same things are expedient to all those who partake of a war, men are willing both to labour together, and to bear calamities, and to persevere.

Ὅταν πας ὁ αὐτος συμ-
φερω ὁ μετεχων ὁ πο-
λεμος, καὶ συμπονεω,
καὶ φερω ὁ συμφορα,
καὶ μενω θελω ὁ αν̄-
θρωπος.

(2.) That one thing follows another, either in Time or Place : as,

It repenteth me (*it is my af-
ter-concern*) not that I kill-
ed your son, but that I
killed not you also.

Ουχ ὅτι ἀποκτεινω συ ὁ
υἱος μεταμελεῖ ἐγω,
ἀλλ' ὅτι οὐ καὶ συ
προσαποκτεινω.

(3.) Change : as,

Of edicts and customs re-
move and change those

Ὁ προσταγμα καὶ ὁ
ἐπιτηδευμα κινειω καὶ

which are not established
rightly.

μετατιθημι ὁ μὴ κα-
λως καθεστως.

ΠΑΡΑ.

XII. WORDS COMPOUNDED WITH παρα IMPLY,

(1.) Proximity: as,

Let some one coming near
show to me, and still
more to you (pl.), that I
do not speak these things
true.

Παρερχομαι (2. a.) τις
ἐγώ, μάλλον δὲ σύ,
δειξόν ὥς οὐκ ἀληθὲς
οὗτος ἐγὼ λέγω.

(2.) Opposition to: as,

What, then, is the science
which rightly punishes
those who in cities are in-
temperate, and act against
the laws?

Τίς οὖν εἰμι ὁ ἐπιστήμη,
ὅστις ὁ ἐν ὁ πόλεις ἀ-
κολασταίνω καὶ πα-
ρανομίᾳ ὁρθῶς κολα-
ζῶ;

(3.) The passing of one thing by or beyond another: as,

If from time past these had
advised things necessary,
there had been no need
that you (pl.) should con-
sult now.

Εἰ ἐξ ὁ παρεληλυθὼς χρό-
νος ὁ δεῖν οὗτος συμ-
βουλευῶ (1. a.) οὐδεὶν
αὖν σύ νυν εἶδει βου-
λευομαι.

ΠΕΡΙ.

XIII. WORDS COMPOUNDED WITH *περι* IMPLY,

(1.) That one thing is around, or near to another : as,

Archidamus encouraged the Spartans by building an altar in the night, and adorning it with arms, and leading two horses round it.

Ἀρχίδαμος ἐπὶ ῥῶννυμι
(1. a.) ὁ Σπαρτιατῆς,
δια νυξ βῶμος ἰδρυ-
σαμενος, καὶ κοσμη-
σας ὄπλον, καὶ ἵππος
δυο περιαγων.

(2.) Superiority, superior excellence, or something Superlative : as,

It is not wonderful if that *man* going to the fight himself, and labouring, and being present at all things, and omitting no opportunity nor season, gets the better of us, delaying, and decreeing, and inquiring.

Οὐ θαυμαστός ἐμι,
εἰ στρατιευόμενος καὶ
πονῶν ἐκείνος αὐτός,
καὶ παρών ἐπὶ ἅπας,
καὶ μηδεὶς καιρὸς
μηδὲ ὥρα παραλείπω,
ἐγὼ μείλλω καὶ ψη-
φίζομαι, καὶ πυνθανο-
μαι περιγινομαι.

(3.) That which in Latin is expressed by *super*, as in *superest* ; in English, by prefixing *sur*, as in *survive* : as,

G

How short must be the whole life of man, since of these, being so many, not one will survive to the hundredth year.

Ὡς βραχυς εἰμι (opt.) ὁ πας ἀνθρώπινος βίος, εἰ οὗτος γε εἰν (Ion.) τοσούτος, οὐδείς ἐς ἑκατόστος εἶς περι-εἰμι.

ΠΡΟ.

XIV. WORDS COMPOUNDED WITH *προ* IMPLY,

(1.) That one thing is before another, either in Place or Time : as,

1. It behoves *you* to apply your attention, that as much as you precede the rest in honours, so much also you may excel them in virtues.
2. The Olynthians could mention many things now, which if they had then foreseen, they had not perished.

Χρὴ προσεχῶ ὁ νοῦς, ὅπως ὅσον περ ὁ τιμῇ ὁ ἄλλος προεχῶ, τοσούτον καὶ ὁ ἀρετῇ αὐτός διαφερῶ (f.).

Πολλοὶ ἀν εἰπον εἶχον (opt.) Ὀλυνθῖοι νυν, ὅς τότε εἰ προειδομένην, ἀν εἰ ἀπολλυμῖ (2 a. mid.).

(2.) Progressive motion : as,

I say that he, on account of his having no virtuous

Φημι αὐτός, διὰ ὅ μὴ δείς εἶχον σπουδαίους

guardian, will fall into
some base lust, and will
advance far in wickedness.

επιμελητης, προσπισ-
ουμαι τις αισχρος
επιθυμια (d.), και προ-
βαινω πορρω μοχθη-
ρια.

ΠΡΟΣ

XV. WORDS COMPOUNDED WITH *προς* IMPLY,

Accession ; or the Motion of one thing towards another : as,

They see Cyrus coming up
with *his* army, and there
is reason to think that
they betook themselves
to him joyfully and gladly,
as to a harbour from a
storm.

Καθοραω Κυρος προσ-
ιων συν ὁ στρατευμα,
δοκειω δε χρη ασμε-
ως και ηδως, ὡς περ
εις λιμην εκ χειμων,
προσφερομαι αυτος.

ΣΥΝ.

XVI. WORDS COMPOUNDED WITH *συν* IMPLY,

Consociation : as,

1. Many sympathize with
their friends when unfor-
tunate, but envy them
when successful.

Πολυς μεν ατυχew ὁ
φιλος συναχθουμαι,
καλως δε πραττων
φθονew.

2. But I associate with gods,

Εγω δε συνειμι μεν θεος,

and I associate with men
that are good.

συνειμι δε ανθρωπος ο
αγαθος.

ΤΙΠΕΡ.

XVII. WORDS COMPOUNDED WITH ὑΠΕΡ IMPLY,

- (1.) Superiority of one thing over another, whether in situation, or in any quality which might render it more eminent : as,

The just, if they have the
advantage over the unjust
in nothing else, yet at
least are superior to *them*
in good expectations.

Ὁ δίκαιος ὁ ἀδίκος εἰ
μηδεις ἄλλος (acc.)
πλεονεκτεῖ, ἀλλὰ οὐν
ἐλπίς γε σπουδαίος
ὑπερεχῶ.

- (2.) The Position of one thing beyond another ; and thence any thing Superlative : as,

1. We have other games, of
boxing, and the quoit, and
of leaping beyond each
other.

Ἄλλος ἐγὼ εἰμι γυμ-
νασίον πυγμῆ, καὶ
δίσκος, καὶ ὁ ὑπερ-
αλλομαι (inf.).

2. *Their* mother, when she
saw this calamity, griev-
ing beyond measure,
snatched *the* sword from
their dead bodies.

Μητὴρ δὲ ὅπως εἰσε-
δὼν ὁδὲ συμφορὰ,
Ὑπερπαθῆναι (1. a.) ἄρ-
παζῶ ἐκ νεκρῶς ξίφος.
(2. Iamb.)

ΥΠΟ.

XVIII. WORDS COMPOUNDED WITH ΥΠΟ IMPLY,

(1.) Position under or beneath : as,

1. If we should submit, Εἰ ὑφίημι (*f. mid.*), τις
what do we think we οιομαι πασχω (*f.*) ;
shall suffer?
2. It is fit that the begin- Ὁ πραξίς ὁ ἀρχὴ καὶ
nings and fundamental ὁ ὑποθεσίς αληθείας καὶ
principles of actions should δίκαιος εἰμι προσηκεῖ.
be true and just.

(2.) Diminution : as,

1. Thus he obscurely hinted Ὑπαινιττομαι οὕτω ὁ
at Oropus. Ὠρωπος.
2. They bring upon them- Αὐθαιρετος αὐτος ἐπα-
selves voluntary slavery, γομαι δουλεία, Φι-
speciously calling it the λιππος ξενία, καὶ ἐ-
hospitality, and society, ταιρία, καὶ φιλία,
and friendship of Philip, καὶ τοιούτος ὑποκο-
and so forth. ριζομαι.

The Preposition ὥς is not found in Composition.

SELECT SENTENCES
FROM
XENOPHON'S CYROPÆDIA.

SELECT SENTENCES

FROM

XENOPHON'S CYROPÆDIA.

1. **Εν δὲ οὗτος προσ-
αγὰν ὁ Κυρὸς ὁ αἰχμα-
λωτὸς δεδεμένος, ὁ δὲ τις
καὶ τετρωμένος. Ὡς
δὲ εἶδον, εὐθὺς λύσας μὲν
πέλυσεν ὁ δεδεμένος, ὁ
δὲ τετρωμένος, ἰατροὺς
καλῶν (l. a.), θεραπεύων
πέλυσεν. Ἐπειτα λέγων
ὁ Χαλδαῖος, ὅτι ἤκω
(οἶμαι) οὐτε ἀπολλύμην (l.
a.) ἐπιθυμῶ ἐκείνους, οὐτε
πολεμῶ δεομαι, ἀλλὰ
εἰρήνην ποιεῶ βούλομαι
Ἀρμένιους καὶ Χαλδαί-
ος (d.).**

1. At this *time*, they bring
to Cyrus the prisoners bound,
and some also wounded.
But when he saw *them*, he
immediately ordered to loose
those that were bound; and
having called physicians, he
ordered them to heal the
wounded. He then said to
the Chaldæans, that he was
come neither desiring to
destroy them, nor wanting
to make war, but wishing to
establish peace between the
Armenians and Chaldæans.

2. Ἐπει δὲ εἶδοι ὁ Κυρος, λεγῶν, ὦ Κυρος, ὡς ὀλίγος δυνάμει προοράω ἀνθρώπος περὶ ὁ μὲλλον, πολλὰ ἐπιχειρῶ πράττειν. Νυν γὰρ δὴ καὶ ἐγὼ ἐλευθερία μὲν μηχανάομαι ἐπιχειρῶ (1. a.) δούλος, ὡς οὐδέποτε γίνομαι. Ἐπει δὲ ἀλίσκω (2. a.), σάφως ἀπολλύμι (2. p.) νομίζω (1. a.) νυν ἀναφαίνομαι σῆσωσμενος, ὡς οὐδέποτε.

3. Τέλος (acc.) δὲ οὖν ὑπάντα καὶ ὁ γυνὴ ὁ Ἀρμένιος, ὁ θυγατὴρ ἔχων, καὶ ὁ νεώτερος υἱός· καὶ συν ἄλλοις δάρον καὶ τὸ χρυσιὸν κομίζω, ὃς πρότερον οὐ θελω λαμβάνειν ὁ Κυρός· Καὶ ὁ Κυρος ἰδὼν, εἰπὼν, Σὺ ἐγὼ οὐ ποιεῶ μισθὸς περὶ ὧν εὐεργετῶ.

2. When he (the king of the Armenians) saw Cyrus, he said, "O Cyrus, how few things respecting the future being able to foresee, do we men undertake to execute many things! For now truly, even I having endeavoured to procure liberty, became a slave, so as I never was before: and after we had been taken, expecting certainly to have perished, we appear now to be secure, so as never before."

3. At length also the wife of the Armenian king met him, having her daughters and youngest son with her; and with other presents, she brought also the gold, which Cyrus before was not willing to receive. And Cyrus seeing them, said, "You (pl.) shall never cause it, that going about I should do

αλλα συ, ω γυνη, εχω
 ουτος ο χρημα ος φερω,
 απειμι, και ο Αρμε-
 νιος, μηκειτι διδωμι (2. a.)
 αυτος κατορυττω (1. a.)·
 επεμνω δε ο σος υιός
 ως καλλιστα απο αυτος
 κατασπενδω (1. a.) επι
 ο στρατεια· απο δε ο
 λοιπος κταομαι και
 σουτου, και ο ανηρ,
 και ο θυγατηρ, και ο
 υιός, οστις κεκτημενος
 και κεκοσμημενος καλ-
 λιον και ηδιον ο αιων
 διαγω· εις δε ο γη, φη-
 μι, αρκειω ο σωμα, όταν
 εκαστος τελευταω, κα-
 τακρυπτω.

4. Ανηρ φιλος, δο-
 κειω εγω ευφροσυνη τις
 νυν παρειμι, και οτι
 ευπορια τις προσγεγενη-
 μαι, και οτι εχω απο ος
 τιμαω εχω ος αν βου-
 λομαι, και τιμαω ως
 αν εκαστος αξιος ειμι

good for wages: but do
 you, Oh lady, keeping these
 riches which you bring, de-
 part, and give them no more
 to the Armenian to bury
 them; but send out your son
 to war, when you have fur-
 nished him as beautifully as
 possible from part of these
 riches: and from the rest
 get both for yourself, and
 your husband, and daughters
 and sons, that which if you
 (pl.) possess, and with which
 if you are adorned, you will
 lead your life more elegantly
 and pleasantly: but," said
 he, "when each of you shall
 die, be it sufficient to bury
 your bodies in the ground."

4. "My friends, there
 seems to be some joy pre-
 sent now, both because some
 supply has been added to us,
 and because we have *means*
 from which we shall be able
 to honour those whom we
 may wish, and to be honoured

(*subj.*). Παντως δε ανα-
μνηστικομαι ὁποῖος ατ-
τα εἰργον οὗτος ὁ αγα-
θος εἰμι αἰτιος· σκοπου-
μενος γαρ εὗρισκω ὅ τε
αγρυπνῶ (1. *a.*) ὅπου δεῖ,
καὶ ὁ ποινῶ, καὶ ὁ
σπευδῶ, καὶ ὁ μὴ εἰ-
κῶ ὁ πολέμιος. Οὕ-
τως οὖν χρεὶ καὶ το-
λοιπον ἀνὴρ αγαθος
εἰμι, γιγνώσκω ὅτι ὁ
μεγας ἡδονῇ, καὶ ὁ
αγαθος ὁ μεγας ὁ πει-
θῶ, καὶ ὁ καρτερία, καὶ
ὁ ἐν ὁ καιρὸς ποινὸς καὶ
κινδυνὸς παρεχομαι.

5. Ὁ κοινὸς κινδύ-
νους φιλοφρονῶς ποιεῶ
ἔχω ὁ συμμαχος πρὸς
ἀλλήλων, καὶ οὐκ ἐστὶ ἐν
οὗτος οὐτὲ ὁ ἐν ὅπ-
λα ποσμεῶ φθονεῶ οὐτὲ
ὁ δοξὰ ἐφιεμαι, ἀλλὰ
μαλλὸν καὶ ἐπαινῶ
καὶ ἀσπαζομαι ὁ τοι-

as each may be deserv-
ing. But by all means
let us remember what kind
of actions are the causes
of these good *things*: for if
you (*pl.*) consider, you will
find them to be, the having
watched when it was neces-
sary, and the having labour-
ed, and the having been di-
ligent, and the having not
yielded to *our* enemies. Thus
then hereafter also, it be-
hoves you to be brave men,
knowing that obedience and
perseverance, and labours
and dangers in due season,
afford great pleasure and
great advantages."

5. Common dangers make
fellow-combatants to be
kindly disposed towards each
other; and in this *condition*
they no longer envy either
those that are adorned in
arms, nor those that desire
glory; but such men rather
both commend and ad-

οὗτος ὁ ὅμοιος· νομιζῶ
συνεργὸς αὐτοῦ ὁ κοινὸς
ἀγαθὸς (g.) εἰμι.

mire men like *themselves*,
deeming them to be fellow-
labourers for the common
good.

6. Πολυ μῆντοι ἐγὼ
βελτιῶν καὶ ἐρρῶμε-
νιστερος ὁ ψυχή ὁ
στρατιωτῆς χρᾶσθαι, ἢ
εἰμι ἐπὶ ὁ ἐχθρὸς, καὶ
μὴ ἀκὼν δοκῶ ὄρα
ὁ πολέμιος· πολὺ δὲ
κᾶπεινος μᾶλλον ἐγὼ
φοβεσθαι ὅταν ἀκούω
ὅτι οὐχ ὡς φοβούμενος
πτήσσω αὐτὸς (acc.) οἰκοι
καθήμεναι, ἀλλὰ ἐπεὶ αἰσ-
θανόμεναι προσίων, ἀπαν-
τάω τε αὐτὸς, ἵνα ὡς
ταχίστα συμμίσξω, καὶ
οὐκ ἀναμένω ἕως ἂν
ὁ ἡμετέρος χώρα κα-
κῶν, ἀλλὰ φθάνων ἤδη
δῶν ὁ ἐκείνος γῆ. Καί-
τοι, φημι, εἰ τι ἐκείνος
μὲν φοβερὸς ποιεῶ, ἐγὼ
δὲ αὐτὸς θάρραλος,
πολύς οὗτος ἐγὼ πλεο-

6. "We truly shall, upon
trial, find the minds of the
soldiers much braver and
firmer, if we go against *our*
enemies, and do not appear
unwilling to see the adver-
saries: and even they (our
enemies) will fear us much
more, when they shall have
heard, that we are not
stricken with consternation
at them, sitting at home as
though we feared them, but
(that) as soon as we perceive
them advancing, we both
come to meet them, that we
may engage as soon as pos-
sible; and we wait not till
our own country be laid
waste; but being beforehand,
we are already spoiling their
land. And indeed," said he,
"if we can render them at

νεκτημα νομιζω· και ο
κινδυνος ούτως εγω μεν
μικρος λογιζομαι, ο δε
πολεμιος μεγας, πολυ
αν μαλλον. Και ο
πατηρ αιει λεγω, και
συ φημι, και ο αλλος
δε πας ομολογειω, ως η
μαχη κρινω μαλλον ο
ψυχη η ο ο σωμα
ρωμη.

7. Κυρος θυω πρω-
τον μεν ΖΕΥΣ ΒΑΣΙΛΕΥΣ,
επειτα δε και ο αλλος
θεος· και αιτουμεν ι-
λειας (ατις) και ευμενης
ειμι, ηγεμων γινομαι ο
στρατια, και παραστα-
της αγαθος, και συμ-
μαχος, και συμβουλος
ο αγαθος. Συμπαρακα-
λειω δε και ηγως γη
Μηδια οικητωρ και κη-
δεμων. Επει δε καλλις-
ειω (1. α.) τε και αβροος

all more terrified, and our-
selves more courageous, I
think this *will be* a great ad-
vantage to us: and I reckon
that the danger *will thus be*
less to us, but greater by
many degrees to the ene-
mies. Moreover, my father
always says, and thou affirm-
est, and indeed all the rest
agree *in it*, that battles are
determined more by the
minds, than by the strength
of bodies."

7. Cyrus sacrificed first
indeed to Regal Jove, and
then to the other gods also;
and he requested, that, be-
ing propitious and favour-
able, they would be conduc-
tors to his army, and good
helpers, and allies, and ad-
visers of right measures. He
invoked also with them the
heroes, inhabitants and guar-
dians of the land of Media.
But when he had sacrificed
propitiously, and his army

εἰμι αὐτός ὁ στρατεύμα
πρὸς ὁ ὄριον, τότε δὲ
οἶστος χραομαι (1. α.) αἰ-
σιος, ἐμβαλλω εἰς ὁ πολέ-
μιος. Ἐπει δὲ ταχιστα
διαβαίνω (2. α.) ὁ ὄριον,
ἐπεὶ αὐ καὶ Γῆ ἱλασκο-
μαι χῶν, καὶ θεὸς θυ-
σια, καὶ ἥρωες Ἀσσυ-
ρια οἰκητῶν ευμενίζομαι.
Οὗτος δὲ ποιῶ (1. α.),
αὐτὸς ΖΕΥΣ ΠΑΤΕΡΟΣ
Θυῶ, καὶ εἰ τις ἄλλος
θεὸς φαίνομαι, οὐδεὶς α-
μελεῶ.

8. Ὁ μὲν γὰρ δυνα-
μαι ἐν ὁ τοιοσδε καὶ ἀλ-
λος ἀγαθὸς ποιῶ, εἰκο-
τως ἀν ἡδὴ καὶ ἑαυτοῦ
συνειδεῖν τελείως ἀγαθὸς
αἰνῆς (π.) ὡν ὁ δὲ ὁ οὗτος
ὑπομνήσις αὐτοῦ μόνος
εἶχω, καὶ οὗτος (acc.) ἀ-
γαπαῶν, εἰκοτως ἀν ἡμι-
τελὴς αὐτὸς νομίζω. Οὗ-
τος δὲ ἐνεκεν οὐκ ἐγώ,
φημι, αὐτὸς λέγω, ἀλλὰ

was collected together for
him on the borders, then
having met with happy au-
guries, he entered into the
enemies' country. But as
soon as ever he had passed
the borders, there again he
made Earth also propitious
by libations, and appeased by
sacrifices the gods and heroes,
inhabitants of Assyria. Hav-
ing done these things, again
he sacrificed to Paternal
Jove; and if any other of
the gods occurred to him,
he neglected no one of them.

8. "For he truly, who in
such a time as this is able to
make others also more brave,
may with reason be conscious
to himself that he is com-
pletely a good man; but he,
who himself only has the
remembrance of these du-
ties, and is content with
this, with reason should think
himself but half perfect.
For this purpose," said he.

συ κελευω λεγω, ἵνα και
αρεσκω συ πειραομαι·
συ γαρ και πλησιαζω
αυτος, ἕκαστος ὁ ἑαυτου
μερος. Εὐ δε πιστα-
μαι, φημι, ἕως αν θάρ-
ρῃω οὗτος συ αυτος επι-
δεικνυω (εὐή), και οὗτος
και αλλος πολυς ου
λογος αλλα εργον θάρ-
ρῃω διδασκω.

"I do not speak to them
myself, but bid you (*pl*) to
speak, that they may endea-
vour to please you: for you
also are near to them, each in
his own district. But be well
assured," said he, "as long
as you show yourselves to
them courageous, you will
teach, not by word but by
deed, both these and many
others to be courageous."

9. Κυρος ειπον, ω Χρυ-
σαντας, μηδεν συ λυπεν-
των (*Attic*) ὁ ὁ Ασσυριος
παρακελευσις· ουδεις γαρ
οὕτως εἰμι καλος παραι-
νεσις, ὅστις ὁ μη αν α-
γαθος αυθημερον ακεσας
αγαθος ποιω· ουκ αν εν
τοξοτης γε, ει μη εμ-
προσθεν οὗτος μεμελετη-
κως ειην· ουδε ακοντιστης,
ουδε μην ἱππευς γε· ουδε
μην ὁ γε σωμα ἱκανος
ποιω, ην μη προσθεν
ησκηκως ω.

9. Cyrus said, "O Chry-
santas, let not the exhor-
tations of the Assyrian at
all vex you: for there will
be no admonition so good,
which will make men not
brave to be brave on the
self-same day, that they have
heard it: certainly it will
not make them bowmen, un-
less they may have practised
before; nor darters of the
javelin; nor horsemen sure-
ly; nor surely *will it make*
them able as to *their* bodies

to labour, unless they may have exercised *them* before."

10. Ἀλλὰ ἀρκέω τοι, ὦ Κύρος, εἰ ὁ ψυχή αὐτοῦ παρακίλευομαι (1. a.) ἀγαθὸς ποίεω. Ἡ καὶ δύναμαι (opt.) ἀν, εἴην ὁ Κύρος, εἰς λόγος ῥήθεις αὐθημέρον αἰδῶς μὲν ἐμπλήθω ὁ ψυχή ὁ ἀκουσας, ἡ ἀπο ὁ αἰσχυρὸς κώλυω, προτρέπω δὲ ὡς χρεῖ, ἐπαινος μὲν ἐνεκα, πᾶς μὲν πόνος, πᾶς δὲ κίνδυνος ὑποδύομαι, λαβεῖν δὲ ἐν ὁ γνώμη βεβαιῶς οὗτος, ὡς αἰρετός εἰμι μαχομένος ἀποθνήσκω μάλλον ἢ φεύγων σώζω (1. a. pas.); Ἀρα οὐ, φημι, εἰ μέλλω τοιοῦτος διανοία ἐγγενήσομαι ἀνθρώπος καὶ ἐμμόνος εἰμι (fut.), πρῶτον μὲν νόμος ὑπαρῶν δεῖ τοιοῦτος, διὰ ὅς ὁ μὲν ἀγαθὸς ἐντιμὸς καὶ ἐλευ-

10. "But it is enough, O Cyrus, if, by exhorting, you can render their minds braver." "What," said Cyrus, "can one speech, when spoken, fill the minds of the hearers with a sense of shame that self-same day, or restrain *them* from base *things*, and persuade *them*, that for the sake of praise it behoves *them* to undergo every labour and every danger, and to adopt firmly among their sentiments this *truth*, that it is more eligible for them to die fighting, rather than be preserved by fleeing? What," said he, "if such thoughts are to be inherent in men, and to be permanent in them, is it not necessary, in the first place, that there should be such laws, by which life will be

H

θεριος ὁ βιος παρασκευ-
αζω, ὁ δὲ κακος ταπεινος
τε και αλγεινος και α-
βιωτος ὁ αιων επανακει-
μαι; Επειτα διδασκα-
λος, οιμαι, δει και αρ-
χων επι ούτος γινομαι,
ὅστις δεικνυμι τε ορθως
και διδασκω και εθιζω
ούτος δραω, ἕως αν εγγε-
νωμαι αυτος ὁ μιν αγα-
θος και ευκληης ευδαιμων
τω οντι νομιζω, ὁ δε κα-
κος και δυσκληης αθλιος
κας ἡγεομαι. Ούτω
γαρ δει διατιθημι (1. a.
pas.) ὁ μελλων ὁ απο ὁ
πολεμιος φοβος ὁ μαθη-
σις κρειττων παρεχομαι
(*fact.*).

11. Ἐως δε επι βε-
λος ἐξω ειμι, παρεγγυαω
ὁ Κυρος συνθημα, ΖΕΥΣ
ΣΥΜΜΑΧΟΣ ΚΑΙ ἩΓΕ-

rendered honourable and
free to the brave, but time
will hang upon the cowardly
both abject and painful, and
scarcely to be called living?
In the next place, I think,
it is necessary that there
should be teachers and go-
vernors for these *things*,
who will both rightly point
out, and teach, and accus-
tom *them* to do these *things*,
until it is inherent in them
to account the brave and
glorious the most happy in
reality, and to deem the
cowardly and inglorious the
most wretched of all *men*.
For thus it is fit those should
be affected, who wish to
show their discipline supe-
rior to fear occasioned by
their enemies."

11. And whilst they were
yet without the reach of the
enemies' darts, Cyrus gave
the word, JUPITER *our*

ΜΩΝ. Ἐπει δὲ παλιν
 ἦκω ὁ συνθημα ανταπο-
 διδομενος, ἐξαρχῶ αὐ
 Διοσκουροὶ παιᾶν ὁ νο-
 μιζόμενος· ὁ δὲ θεοσε-
 βως πας συνεπηχεῖα με-
 γας ὁ φωνή· ἐν ὁ τοιοῦτος
 γὰρ δὴ ὁ δεισιδαιμων ἦτ-
 τον ὁ αἰθρῶκος φοβέομαι.
 Ἐπει δὲ ὁ παιᾶν γινο-
 μαι (2. α.), ἅμα πορευο-
 μένος ὁ ὁμοτιμος φαι-
 δρος, καὶ πεπαιδευμένος,
 περιόραω ἀλλήλων, ονο-
 μαζῶν παραστατης, ἐπι-
 στατης, λέγων πολὺ ὁ,
 Ἀγῶ, ἀνὴρ φίλος, ἀγῶ,
 ἀνὴρ ἀγαθός, παρακα-
 λῶ ἀλλήλων ἵπομαι.
 Ὁ δὲ ὀπισθεν, αὐτὸς ἀ-
 κέσας, ἀντιπαρακελευο-
 μαι ὁ πρῶτος ἡγεομαι
 ἐρρώμεως. Ἦν δὲ μεσ-
 τος ὁ στρατεύμα ὁ Κύρος
 (δ.) προθυμία, φιλοτι-
 μία, ῥώμη, θάρσος, πα-
 ρακελεύσμος, σωφροσύνη,
 πειθῶ.

HELPER AND LEADER.

But when the word came
 returned back *to him* again,
 he began the usual hymn to
 Castor and Pollux; and all
 the *soldiers* devoutly sung
 with him in a loud voice:
 for indeed, on such an oc-
 casion, those that stand in
 awe of the gods are less
 afraid of men. But when
 the hymn was ended, the
 nobles going on together
 cheerful, and well disciplin-
 ed, looking about on each
 other, calling by name those
 who stood beside them and
 those that stood behind, often
 saying this, "Come on, my
 friends! come on, my brave
 men!" encouraged each o-
 ther to follow. And those
 who were in the rear, hav-
 ing heard them, in their turn
 exhorted those in the front
 to lead on vigorously. And
 the army of Cyrus was full
 of alacrity, love of glory,

strength, confidence, exhortation, discretion, obedience.

12. Ὁ δὲ ἐγὼ ἐγγυ-
 τατα ταξιαρχος Χρυ-
 σαντας (acc.) οὐδὲν παρὰ
 ἄλλος δεομαι πυνθανο-
 μαι, ἀλλὰ αὐτὸς οἶδα
 οἷός εἰμι· ὁ μὲν γὰρ ἄλ-
 λος, ὅσαπερ οἶμαι καὶ
 σὺ πας, ποιεῶ, ἐπεὶ δὲ
 ἐγὼ παρεγγυᾶω ἐπανα-
 γῶ, καλέω ὀνομαστί αὐ-
 τος, ἀνατισταμένος (n.)
 οὗτος ἢ μάχαιρα (acc.) ὡς
 παῖω πολεμιός, ὑπακούω
 τε ἐγὼ εὐθύς, καὶ ἀφίη-
 μι (2. a.) ὅς μελλῶ ποιεῶ,
 ὁ κελευόμενος πράττω,
 αὐτὸς τε γὰρ ἐπαναγῶ
 (2. a.) καὶ ὁ ἄλλος μάλα
 ἐπισπερχῶς παρεγγυᾶω.
 — Χρυσαντας, καὶ εὐ-
 γατῆς ὁ πολεμικός, καὶ
 φρονίμος, καὶ ἀρχομαι
 ἱκανὸς καὶ ἀρχῶν, Χίλι-
 ἀρχία μὲν ἤδη τιμᾶω·
 ὅταν δὲ καὶ ἄλλος τις

12. "I need not inquire
 from others about Chrysan-
 tas, who was the centurion
 nearest to me; for I myself
 know what a man he was.
 For the other things he was
 doing which I think you all
did likewise: but when I gave
 the word to retreat, calling
 him by name, he, though he
 had his sword raised up as
 just about to strike an ene-
 my, immediately both o-
 beyed me, and having for-
 borne what he was about to
 do, did that which was or-
 dered: for both he himself
 retreated, and very expedi-
 tiously gave the word to the
 others.—I now honour Chry-
 santas, who is both active in
 military affairs, and prudent,
 and able both to obey and
 to command, with a Tri-
 buneship: and when God

αγαθος ὁ θεος διδωμι,
οὔτε τότε ἐπιλησομαι
αὐτος.

may give any other good
thing to us, neither then will
I forget him."

13. Καὶ πας σὺ (acc.)
βουλομαι, φημι, ὑπο-
μναω (1. a.)· ὁ γὰρ νυν εἰ-
δὼν ἐν ὁ μάχῃ ὁδε, οὐ-
τος ἐνθυμουμένος μηποτε
παυομαι, ἵνα παρὰ σὺ
αὐτος αἰεὶ κρίνω, ποτε-
ρον ὁ ἀρετὴ μάλλον ἢ
ὁ φυγὴ σωζω ὁ ψυχῇ,
καὶ ποτερον ὁ μάχομαι
θελων, ῥᾶον ἀπαλλαττω
ἢ ὁ οὐκ ἐθελων, καὶ
ποῖος τις ἡδονὴ ὁ νικᾶω
παρεχῶ· οὗτος γὰρ νυν
ἀρίστα κρίνω αὖ, πείρα
τε αὐτος ἔχων, καὶ ἀρετῇ
γεγενημένος ὁ πραγμα.

13. "And I wish," said
he, "to give *this* advice to
you all : for never cease ye
considering those *things*
which you now have seen
in this battle, that you may
always judge with yourselves
whether valour rather than
flight preserves lives, and
whether those who are will-
ing to fight deliver them-
selves more easily than those
who are unwilling, and what
kind of pleasure victory
affords : for you may now
judge very well of these
things, both because you
have had experience of them,
and because the action is
but lately past."

14. Ἐννοεω δέ, φημι,
ὥς εἰ μὴδε ἐκεῖνος (acc.)
αἰσχυντεον ἡν, οὐδὲ ὥς

14. "But consider," said
he, "that even though we
ought not to pay respect to

εγω προσηκω ουτε πλησ-
μονη (g.) ποτε, ουτε με-
θη· ου γαρ πα δια-
πρατω εγω ος βου-
λομαι.

15. Ὁ μὲν νυν πλεο-
νεκτεω (1. a. inf.) ολιγο-
χρονιος αν εγω πλου-
τος (sing.) παρασχοιμι·
ὁ δὲ, οὗτος (acc.) προεμε-
νος, εκεινος κταομαι ὁ-
θεν ὁ πλουτος φυομαι,
οὗτος ὡς εγω δοκω,
αινεναος εγω δυναιμην
αν ὁ πλουτος και πας
ὁ ἡμετερος παρεχω.

16. Δεινος γαρ τε
αν ειμι, ω Κυρος, ει εν
θηρα μὲν πολλακις α-
σιτος καρτερειω, ὅπως
θηριον τις ὑποχειριος
ποιεω (1. a. mid.), και μα-
λα μικρος ισως αξιος·
ολβος δὲ ὅλος πειρω-
μενος θηραω, ει εμπο-
δων τι ποιεω (1. a.) γε-

them, yet not even in this
case is it fit for us at all to
indulge ourselves in satiety
or drunkenness; for *the things*
which we wish have not yet
been accomplished by us."

15. "The taking of a pre-
sent advantage would afford
us riches of a short con-
tinuance; but the having
acquired those *things* whence
riches arise, by relinquish-
ing these *things present*,
this, as I think, may be
able to give to us and to all
our friends more perennial
riches."

16. "For it were strange,
O Cyrus, if oftentimes we
persevere in hunting without
food, that we may bring
into our power some beast,
and one perhaps worth very
little; but should not think,
that we do things unbecom-
ing us if we should make
those things to be at all an

ισθαι εγω, ὅς ὁ μιν
κακὸς ἀνθρώπος ἀρχῶ,
ὁ δὲ ἀγαθὸς πειθομαι,
οὐκ ἀν μὴ πρέπων ἐγὼ
δοκίῃ ποιεῶ.

obstacle to us which do in-
deed rule base men, but
obey the good, when we
are endeavouring to pursue
solid wealth."

17. Ἀλλὰ ἐρῶ τις
ισως, ὅτι οὐκ ἐπιστα-
μαι. Μα Διὰ· οὐδε
γὰρ ὁ ἐπισταμενός νυν,
πρὶν μαθεῖν, οὐδεὶς ἐ-
πισταμαι. Ἀλλὰ ἐι-
ποιμι ἀν τις ὅτι παῖς
ῶν μανθάνῃ. Καὶ πο-
τερον ὁ παῖς εἰμι φρο-
νιμος, ὥστε μαθεῖν ὁ
φραζόμενος καὶ δεικ-
νυμένος, ἢ ὁ ἀνὴρ; πο-
τερος δὲ, εἰ μὴ μαθῶ,
ἵκανος ὁ σῶμα ἐκπονέω,
ὁ παῖς ἢ ὁ ἀνὴρ;

17. "But some one per-
haps will say, that we do
not know *how to ride*.
True, we do not: since
neither did any one of those
who are now expert know *it*
before learning. But some
one may say, that they
learned when they were
boys. Now, whether are
boys or men more sensible,
so as to learn *the things* that
are told and shown them?
and which of the two, should
they learn, are more able
in *their* bodies to labour,
boys or men?"

18. Δύω (g.) ἀν, φη-
μι, ἐπιμελεῖσθαι ἐγὼ εἶναι,
ὅπως τε κρείττων ἐσο-
μαι ὁ ἔχων αὐτός,
καὶ ὅπως αὐτὸς μὲν

18. "We must," said he,
"be careful of two things;
viz. both that we may be
superior to those who have
these *possessions*, and that

οικουμενος μεν γαρ χω-
ρα πολλος αξιος κτη-
μα· ερημος δε ανθρω-
πος ειμι, ερημος και ο
αγαθος γιγνομαι.

19 Ὁ Περσης δια-
πεμπω ὁ αἶτος (pl.) ἐ-
καστος ὁ ἡμισυς (pl.)·
οὔτε οἶνος, οἰομενος εἶχον
ὁ ἀμφὶ Κυρος, ὅτι εἶπεν
ἀφρονος οὗτος εἶχον. Ὁ
δὲ Κυρος οὗτος λέγων,
οὔτε μεν ὁ λιμός, πίνω
δὲ ἀπὸ τοῦ παραρρέων πο-
ταμός.

20. Ἐγώ σου οὐτε ἐρη-
μος καταλείπω (2. α),
(οὐδεὶς γὰρ ὅταν ὁ ἐχ-
θρὸς κρατῇ, τότε ὁ φι-
λὸς ἐρημος γίνομαι,)
οὐδὲ μὴν ἀποχωρεῖν γέ
ἀπὸ σου οἰομαι ἐν κιν-
δυνῷ σου καθίστημι· ἀλ-
λά ὅσος πλέον σου ἀ-
πέχω, τοσούτος πλέον

they themselves may remain:
for a country inhabited is
a possession worth much:
but, being destitute of men,
it is also destitute of good
things."

19. To the Persians they
sent of their bread, half to
each: but they did not send
relish nor wine, thinking that
Cyrus and his friends had
these already: because he
said, that *they* had these
plentifully. But Cyrus meant
this, that hunger was their
relish, and that they would
drink from the river that
flowed by.

20. "We have neither
left you destitute (for no
one, when he conquers his
enemies, is destitute of
friends), nor yet by going
away from you, do we think
to put you in danger: but
by how much the more
we are distant from you, by
so much the greater safety

συ ὁ ασφαλεια ποιῶ νομιζω· ου γαρ ὁ ἐγγυτατα ὁ φίλος καθήμενος, μαλιστα ὁ φίλος ασφαλεια παρεχω, ἀλλὰ ὁ ὁ ἐχθρος μηκιστον ἀπειλαινων, μαλλον ὁ φίλος ἐν ἀκινδυνος καθιστημι.

we think to procure for you; for not those who sit nearest their friends, afford safety most to their friends; but those who drive their enemies farthest away, rather place their friends in a situation void of danger."

21. Περσῆς δὲ, φημι, ὁ μετὰ ἐγώ, ὅσος ἀν περὶ τὸς γινώμαι, συ καλῶς κατεσκευασμενος, οὗτος ἀρκῶ· καὶ γαρ, φημι, μαλα πᾶς ἐγώ οὐκ ἐν χλιδῇ τετραμμαι, ἀλλὰ χωριτικῶς.

21. "When you (*pl.*) are well taken care of," said he, "whatever things remain over and above, these will be sufficient for the Persians who are with me: for," said he, "we have not been bred up much in delicacy, but in a rustic manner."

22. Οὐ γαρ δὴ αὐτὸς γὰρ ἀπειμι· ἀλλὰ καὶ Ὑρκανίους, ὅς ὁ ὅρκος καὶ ὁ δεξία δίδωμι, ἐμπέδω, καὶ οὐποτε οὗτος προδίδωμι ἄλισκω (*f. mid.*)

22. "I myself truly will not go away: but to the Hyrcanians, to whom I have given oaths and pledges of fidelity, I will make them good, and never will be found betraying these people."

23. Ἀνθρώπινος γινώ-

23 "According to hu-

μη (d.) τις αν η ο φευ-
γων πολεμιος αποτρε-
πω, η οπλον παραδι-
δους ουκ αν λαμβανω,
η εαυτου παραδιδους
και ο εαυτου ουκ αν
δεχομαι; αλλως τε και
ο ηγεμων εγω αν τοιου-
τος, ος εγω δοκειω (ως
ομνυμι συ πας ο θεος
(acc.)) ευ ποιων εγω μαλ-
λον ηδομαι, η εαυτου
πλουτιζων.

24. 'Ο δε Κυρος
προς ουτος ειπον, Αλλα
εγω συ μεν και τοτε
υπεσχομενη, αψευδων συ,
τιμωρεω (f.) εις δυνα-
μεις· νυν δε οτε συ αλη-
θειων οραω ηδη, οφειλω
ο υποσχεσις· και ουτος
υπισχνεομαι ο αυτος
ουτος συν θεος ποιω.
Και ο μεν χρημα,
φημι, εγω ουτος δεχο-
μαι, διδωμι δε αυ-
τος ο παις ουτος, και

man judgment, what men
would either turn themselves
away from enemies that flee,
or would not take arms of
those that surrender them;
or when they delivered up
themselves and their posses-
sions, would not receive
them? especially too, when
our General is such; who
seems to me (as I swear to you
(pl.) by all the gods) to be
more pleased by doing good to
us, than by enriching himself."

24. To these words Cyrus
answered, "Indeed I then
promised to you that I would
avenge you to the utmost of
my power, if you were not
false: now then, since I see
you speak truth, I am bound
to perform my promise: and
I promise to her, that I
will do these same things
with the assistance of the
gods. And these riches,"
said he, "I accept, and I
give them to this *your*

επεινος, ὅς αν γαμειω αυ-
 τος. Εἰς δε δωρον απει-
 μι εχων παρα συ, αντι
 ὅς εγω ουδε αν ὁ εν Βα-
 βυλων, εν ὅς πλειστος ει-
 μι, ουδε ὁ πανταχου,
 αντι οὔτος ὅς συ εγω δω-
 ρισομαι, ἥδιον αν εχων
 απερχομαι (2. a.). Και
 ὁ Γωβρυας, θαυμαζω
 (1. a.) τις ποτε οὔτος ει-
 μι, και υποπτεινω μη ὁ
 θυγατηρ λεγω, οὔτως
 ερομαι, Και τις οὔτος
 ειμι, φημι, ω Κυρος ;
 Και ὁ Κυρος αποκρινο-
 μαι (1. a.), ὅτι, φημι, ω
 Γωβρυας, πολυς μεν οι-
 ομαι ειμι ανθρωπος, ὅς
 ουτε ασεβειω αν θελω,
 ουτε αδικειω, ουτε αν
 ψευδομαι ἐκων ειναι· δια
 δε ὁ μηδεις αυτος θελω
 προΐημι (2. a. mid.) μητε
 χρημα πολυς, μητε τυ-
 ραννις, μητε τειχος ερυμ-
 νος, μητε τεκνον αξιειρασ-
 τος, αποβιησχω προτιρον

daughter, and to him, who-
 ever may marry her. But
 I shall go away, having from
 you one gift; in exchange
 for which, though I could
 have the *riches* of Babylon,
 in which there are very ma-
 ny, or those everywhere else,
 instead of that *thing* which
 you have given to me, I
 should not go away with
 more pleasure." And Go-
 bryas wondering what at all
 this could be, and suspect-
 ing lest he should mean *his*
 daughter, asked *him* thus :
 " And what is this," said he,
 " O Cyrus?" And Cyrus an-
 swered, " I think," said he,
 " O Gobryas, that there are
 many men, indeed, who
 would be willing neither to be
 impious, nor to be unjust, nor
 would they be false volunta-
 rily : but, on account of no
 one's having been willing to
 intrust *to them* either many
 riches, or power, or fortified

πριν δηλος (π.) εγενομην
 οίος ειμι· εγω δε συ νυν
 και τειχος ερυμνος, και
 πλουτος παντοδαπος, και
 δυναμις ὁ σος, και θυ-
 γατηρ αξιοκτητος εγ-
 χειριζω (1. α.), ποιω εγω
 δηλος εγενομην πας αν-
 θρωπος ὅτι ουτε αν ασ-
 βω περι ξενος θελω, ετε
 αν αδικω χρημα ενεπει,
 ουτε συνθηκη ψευδομαι
 αν ἔκων ειναι. Ούτος
 ουν εγω σοι, ευ ισημι,
 ἕως ανηρ δικαιος ω, και
 δοκω ειμι τοιουτος επαι-
 νω ὑπο ανθρωπος, ουποτε
 επιλανθανω· αλλα πει-
 ραομαι συ αντιτιμω
 πας ὁ καλος.

garrisons, or lovely children,
 they die first before they can
 be discovered what kind of
 persons they were : but you,
 by having now put into my
 hands both fortified garrisons,
 and wealth of all kinds, and
 your army, and your daugh-
 ter, a most valuable posses-
 sion, have made me to become
 manifest to all men, that I
 neither would be willing to be
 guilty of impiety towards my
 friends that entertain me, nor
 to act unjustly for the sake of
 riches, nor would I voluntari-
 ly be faithless in compacts.
 This therefore, be assured, I
 never will forget, so long as
 I am a just man, and (so
 long as) being thought to be
 such, I am praised by men ;
 but I will endeavour to hon-
 our you in return with all
 things noble."

25. Πολυς και αγα-
 θος φιλος ειμι εγω. ὅστις

25. " I have many and
 excellent friends ; whoever

γαμειω αν ὁ θυγατηρ, εἰ
 μεντοι χρημα εχω τοσεν-
 τος ὅσος διδωμι, η και
 αλλος πολλαπλασιος ἑ-
 τος (θ.), ουκ αν εχω ει-
 πον· συ μεντοι ευ ισημι,
 ὅτι εἰμι τις αυτος ὅς ὅς
 (θ.) μεν συ διδωμι χρημα,
 ουδε μικρον οὔτος ἐνεκα
 συ μαλλον θαυμαζω·
 εγω δε ζηλω νυνι, και
 ευχομαι πας θεος γι-
 νομαι ποτε και ἑαυτου
 επιδεικνυμι ὡς πισος μεν
 εἰμι ουδεν ἥττον εγω ὁ
 φιλος, ὁ δε πολεμιος ου-
 δεποτε αν ὑφειμην ζω,
 εἰ μη θεος βλαπτω· αν-
 τι δε αρετη και δοξα α-
 γαθος ὅτι ουδε αν ὁ Συ-
 ρος, προς ὁ σος, και Ασ-
 συριος πας προειλοιμην.

of them marries your daugh-
 ter, whether or not he will
 have as much riches as you
 give, or other riches many
 more than these, I could not
 say: but be well assured,
 that there are some of them,
 who will not admire you in
 the least degree the more on
 account of those riches which
 you give: but they are now
 envying me, and are praying
 to all the gods for it to hap-
 pen to them one day, to show
 also themselves that they are
 faithful to their friends not at
 all less than I am, but that
 they never would shrink
 whilst living from *their* ene-
 mies, unless God should blast
them: and that they would
 not prefer even the *riches* of
 the Syrians, and all those of
 the Assyrians, added to yours,
 before virtue and good repu-
 tation."

26. Κατανοειω ὁ με-
 τριοτης ὁ σιτος· ἐπι ου-

26. He observed the tem-
 perance of *their* meals: for

δεις γὰρ βρῶμα οὐδε πο-
μα Περσῆς ἀνὴρ ὁ πε-
παιδευμένος οὐτε οἶμα
ἀν ἐκπεπληγμένος κατα-
φανῆς γινομαί (2. α.), ὥστε
ἀρπαγῇ, οὐτε νοός, μὴ
οὐχὶ πρόνοεω ὅσπερ (acc.)
ἀν καὶ μὴ ἐν σίτῳ ὧν
ἀλλὰ ὥσπερ ὁ ἵππιος,
διὰ ὃ μὴ ταρασσομαί
ἐπὶ ὃ ἵππος, δυναμαί
ἅμα ἵππευων καὶ ὄραω
καὶ ἀκουῶ καὶ λέγω ὃ
δεόν, οὕτω καὶ ἐκεῖνος ἐν
ὃ σίτῳ οἰομαί δεῖν φρο-
νιμὸς καὶ μετρίος φαίνο-
μαί· ὃ δὲ κινεῶ (p. pas.)
ὑπὸ ὃ βρῶμα καὶ ὃ πο-
σίς πανυ αὐτὸς κυνικὸς
καὶ θηριῶδης δοκεῖ εἶμι.

no Persian man of the well-
disciplined ever would ap-
pear put out of himself for
any meat or drink, either in
his eyes, or by rapacity, or by
intenseness of mind, so as
not to be attentive to *those*
things which (*he would be*
attentive to) if he were not
at his meal: but in the same
manner as horsemen, on ac-
count of not being disturbed
on *their* horses, are able at
the same time they ride
both to see and to hear and
to speak what is proper, so
these also at their meal think
it right to appear prudent
and moderate: but to be af-
fected by meats and drink
seems to them to be alto-
gether canine and brutal.

27. Ἦνικα δὲ ὁ Γω-
βρυᾶς εἰς οἶκος ἀπειμι
ἀνίσταμαι, εἶπον λεγο-
μαι, Οὐκέτι θαυμάζω,
ὦ Κύρος, εἰ ἐκπῶμα μὲν

27. When Gobryas rose
departing to his house, he
is reported to have said, "I
no longer wonder, O Cyrus,
if indeed we possess more

και ἱματιον και χρυσιον
 εγω συ πλειων κταομαι
 (p.), αυτος δε ελαττων
 συ αξιος ειμι. Εγω γαρ
 επιμελεομαι ὅπως εγω
 οὗτος ὡς πλειστος ειμι·
 συ δε εγω δοκειω επιμε-
 λεομαι ὅπως αυτος ὡς
 κρατιστος ειμι.

cups and garments and gold
 than you, but are ourselves
 less worthy than you. For
 we study how we shall have
 these things as numerous as
 possible; but you seem to
 me to study how you your-
 selves shall be as excellent
 as possible."

28. Ὁ πολυς ανθρω-
 πος, ὅταν μιν θάρρειω,
 ανυποστατος ὁ φρονημα
 παρεχομαι· ὅταν δε δει-
 δω, ὅσος αν πολυς ειμι,
 τοσουτος μεγας και εκ-
 πεπληγμενος μαλλον
 φοβος κταομαι (p.). Εκ
 πολυς μιν γαρ και κα-
 κος λογος αυξανω (p.pas.)
 αυτος παρειμι, εκ πολυς
 δε και πονηρος χρημα,
 εκ πολυς δε και δυσθυ-
 μος τε και εξεστηκως
 προσωπον αθροισω (p.pas.)·
 ὥστε ὑπο ὁ μεγεθος ου
 ῥαδιος αυτος ειμι ουτε

28. "Men who are many
 (i. e. numbers) when they
 are in spirits, give *each other*
 a courage not to be resisted:
 but when they are in a panic,
 by how much the more in
 number they may be, by so
 much the greater and more
 deep-stricken fear they pos-
 sess. For it comes upon
 them having been increased
 from many and bad reports,
 and it is gathered from ma-
 ny and unfortunate circum-
 stances, from many dispirit-
 ed and astonished looks: so
 that on account of its great-

λογος κατασβεννυμι (1. a.), ουτε προσαγων (acc.) πολεμιος μενος εμβαλ-
 λω, ουτε απαγων ανα-
 τρεφω ο φρονημα· αλλα
 οσος αν μαλλον αυτος
 θαρσειω παρακλεινω, το-
 σουτος εν δεινος ηγεομαι
 ειμι.

ness it is not easy either to suppress it by words, or to excite courage by leading up against the enemy, or to re-
 vive their spirit by retreat-
 ing; but by how much the
 more any one may encourage
 them to be in good heart,
 by so much they think *them-*
selves to be in worse dan-
 gers."

29. Ει μεν το απο
 οδε ο νικη εσομαι εν ο
 πολεμικος εργον, οποτε-
 ρος αν πολυς οχλος απα-
 ριθμω, ορθως και συ φο-
 βεομαι περι εγω, και
 εγω τω οντι εν δεινος ει-
 μι· ει μεντοι, ωσπερ προσ-
 θεν, δια ο ευ μαχομενος,
 ετι και νυν, ο μαχη κρι-
 νομαι, θαρρειν ουδεν αν
 σφαλειην· πολυ μεν γαρ
 συν θεος παρα εγω πο-
 λυς ευρισκω ο θελων μα-
 χομαι η παρα εκεινος.

29. "If indeed hereafter, in the enterprises of war, the victories shall be to those, whoever can number *the* greater multitude, then you fear respecting us with rea-
 son, and we in reality are in dangers: but if, as before, so now also, battles are deter-
 mined by those who fight well, you will not at all fail if you be in good heart: for, with the help of the gods, you will find many more willing to fight amongst us, than amongst them."

30. Ὁ Γωβρυας πτω-
χος τις νομιζω εγω,
ὅτι ου Δαρεικος μεστος
ἦκω, ουδε εκ χρυστος
φιαλη πινω· ει δε ούτος
ποιεω (1. α. ορ.), γινωσκω
(2. α. ορ.) αν, φημι, ὅτι
ελευθεριος (αα.) ειμι και
ανευ χρυσιον εστιν.

30. "Gobryas thought us
some poor people, because
we were not come abounding
with Daricks, and drank not
out of golden cups; but if
we should do this, he may
know," said he, "that it is
possible for men to be gene-
rous even without gold."

31. Οισθα, ω Καμ-
βυσης, ὅτι ου ὁδε ὁ
χρυστος σκηπτρον ὁ ὁ
βασιλεια διασωζων ει-
μι, αλλα ὁ πιστος φιλος
σκηπτρον βασιλευς αλη-
θης και ασφαλης. Πισ-
τος δε μη νομιζω φυσις
φυομαι ανθρωπος· (πας
γαρ αν ὁ αυτος πιστος
φαινομαι, ὡσπερ και
ὁ αλλον ὁ πεφυκος πας
ὁ αυτος φαινομαι) αλ-
λα ὁ πιστος τιθεμαι
δει ἑκαστος ἑαυτου· ὁ
δε κτησις αυτος ειμι
ουδαμως συν ὁ βια,
αλλα μαλλον συν ὁ

31. "You know, O Camby-
ses, that this golden sceptre
is not the thing that pre-
serves a kingdom; but faith-
ful friends are the truest and
safest sceptre to kings. But
do not think that men are
born faithful by nature (for
then the same persons would
appear faithful to all, as all
the other things produced by
nature appear the same to
all); but it is necessary for
every one to make faithful
friends for himself; but the
gaining of them is not with
violence, but rather with
beneficence. If then you

ευεργεσια· Ει ουν και
 αλλος τις πειραομαι
 συμφυλαξ ὁ βασιλεια
 ποιεομαι, μηδαμοθεν προ-
 τερον αρχομαι η απο
 ὁ ὁμοθεν γενομενος. Και
 πολιτης τοι ανθρωπος
 αλλοδαπος οικειος, και
 συσσιτος αποσκηνος· ὁ δε
 απο ὁ αυτος σπερμα
 φυς, και ὑπο ὁ αυτος
 μητηρ τραφεις, και εν
 ὁ αυτος οικια αυξηθεις,
 και ὑπο ὁ αυτος γονευσ
 αγαπαομενος, και ο αυ-
 τος μητηρ και ὁ αυτος
 πατηρ προσαγορευων, πως
 ου πας οὔτος οικειος;
 Μη ουν ὅς ὁ Θεος ὑφη-
 γημαι αγαθον εις οικει-
 οτης αδελφος, ματαιος
 ποτε ποιειω (1. a. subj.), αλ-
 λα επι οὔτος ευθυς οικο-
 δομειω αλλος φιλικος
 εργον· και οὔτως αει
 ανυπερβλητος αλλος ει-
 μι ὁ ὑμετερος φιλια.
 Ἐαυτου τοι κηδομαι ὁ

shall endeavour to make any
 others joint guardians of
 your kingdom, begin from
 no quarter sooner than from
 him, who was born from the
 same family as yourself.
 For both men truly who are
 fellow-citizens are nearer to
 us than strangers, and those
 who eat with us than those
 who live at a distance from
 us; but how can these be
 otherwise than the nearest
 of all, who were born from
 the same original, and were
 nursed by the same mother,
 and have grown up in the
 same house, and are loved
 by the same parents, and call
 upon the same mother and
 the same father? The ad-
 vantages therefore which the
 gods have made leaders of
 the way to intimacy for bro-
 thers, do not ye ever make
 fruitless, but instantly add
 to these other friendly ac-
 tions; and thus your friend-

προνοεων αδελφος· τις
 γαρ αλλος αδελφος με-
 γας εν ούτω καλος, ὡς
 αδελφος; τις δε αισχυρος
 μη φιλεω η ὁ αδελφος;
 τις δε ἅπας καλος προ-
 τιμαω η ὁ αδελφος;

ship will be always such, as
 not to be exceeded by others.
 He that provides for his
 brother takes care of himself:
 for to whom else is a brother
 so much an ornament when
 great, as to a brother? And
 whom is it more base not to
 love, than a brother? And
 whom of all men is it more
 excellent to prefer in honour,
 than a brother?"

32. Αλλα προς Θεος
 πατρωος, παις, τιμαω
 αλληλων, ει τι και του
 εγω χαριζομαι μελει συ·
 ου γαρ θεπου ούτος γε
 σαφως δοκειω ειδεναι, ὡς
 ουδεις ειμι εγω ετι σπει-
 δαν ὁ ανθρωπινος βιος τε-
 λευταω· ουδε γαρ νυν τοι
 ὁ γε εμος ψυχη ὁραω,
 αλλα ὅς διαπραττομαι,
 ούτος αὐτος ὡς εν κατα-
 φραω. Ουτοι εγωγε,
 ω παις, ουδε ούτος (acc.)
 παποτε πειθομαι, ὡς ὁ

32. "But, my children,
 in the name of the gods of
 our fathers, respect one an-
 other, if you have any con-
 cern about gratifying me;
 for do not think that you
 certainly know this, that I
 shall be no longer any thing,
 when I shall end my human
 life: for neither hitherto did
 you see my *sóul*, but dis-
 covered it as existing, by
 those *things* which it did.
 By no means, *my* sons, was
 I ever persuaded of this, that

ψυχη, ἕως μὲν ἂν ἐν
 θνητος σωμα ᾧ, ζῶ·
 ὅταν δὲ οὗτος ἀπαλλατ-
 τῶ (2. a. pas.), τεθνηκα.
 Ὅραω γὰρ ὅτι καὶ ὁ
 θνητος σωμα, ὅσος ἂν ἐν
 αὐτος χρόνος ᾧ ὁ ψυχη,
 ζῶ παρεχομαι. Οὐδε
 γὰρ ὅπως ἀφρων εἰμι ὁ
 ψυχη, ἐπειδὴν ὁ ἀφρων
 σωμα διχα γινομαι, οὐδε
 οὗτος (acc.) πεπεισμαι·
 ἀλλὰ ὅταν ἀκρατος καὶ
 καθαρὸς ὁ νοῦς ἐκκρίνο-
 μαι, τότε καὶ φρονιμὸς
 εἰκὸς αὐτὸς εἰμι. Δια-
 λυόμενος δὲ ἀνθρώπος,
 δηλὸς εἰμι ἕκαστος ἀπὼν
 πρὸς ὁ ὁμοφυλὸς, πλὴν ὁ
 ψυχη· οὗτος δὲ μόνος
 οὔτε παρὼν, οὔτε ἀπὼν
 ὁραομαι. Ἐννοεῶ δὲ,
 φημι, ὅτι ἐγγυτέρως μὲν
 ὁ ἀνθρώπινος θάνατος ἐ-
 δεῖς εἰμι ὕπνος· ὁ δὲ ὁ
 ἀνθρώπος ψυχη τότε δη-
 που θείος καταφαίνομαι,
 καὶ τότε τίς ὁ μέλλων

the soul lives truly whilst it
 is in the mortal body, but is
 dead when it hath departed
 from it. For I see that the
 soul makes mortal bodies
 alive, as long time as it con-
 tinues in them. Nor indeed
 that the soul will be devoid
 of sense, when it is separated
 from the senseless body,
 neither of this am I persuad-
 ed: but it is probable, when
 the mind has been separated,
 unmixed and pure, that it is
 then, too, most intelligent.
 When man is dissolved, all
 parts of him are seen going
 to that, which is of a cor-
 responding nature, except
 the soul: but that alone is
 seen neither present nor de-
 parting. And consider,"
 said he, "that nothing is
 more near to the death of
 man than sleep: but the
 soul of man then in sooth
 appears most divine, and
 then it foresees somewhat of

προοραῶ· τότε γὰρ, ὥς
εοίκα, μάλιστα ἐλευθε-
ροομαι.

33. Εἰ μὲν οὖν οὕτως
ἔχω οὗτος, ὥσπερ ἐγὼ
οιομαι, καὶ ὁ ψυχὴ κα-
ταλείπω το σῶμα, καὶ
ὁ ἐμὸς ψυχὴ καταιδου-
μένος ποιεῶ ὅς ἐγὼ δεο-
μαι· εἰ δὲ μὴ οὕτως, ἀλ-
λα μὲν ὁ ψυχὴ ἐν ὁ
σῶμα συναποθνήσκω, ἀλ-
λα θεὸς γὰρ ὁ αἰὼν, καὶ
πᾶς ἐφορᾶν, καὶ πᾶς
δυναμένος, ὅς καὶ ὁ ὁ
ὅλον ὁδε ταῖς συνεχω
ατρίβης καὶ ἀγήρατος,
καὶ ἀναμαρτήτος, καὶ
ὑπὸ κάλλος καὶ μεγέθος
ἀδιήγητος, οὗτος φοβου-
μένος, μὴτε ἀσεβῆς μὴ-
δεῖς, μὴτε ἀνοσίος, μὴτε
ποιεῶ, μὴτε βουλευῶ.
Μετὰ μὲντοι θεός, καὶ
ἀνθρώπος ὁ πᾶς γένος ὁ
αἰὲς ἐπιγιγνομένος αἰδέο-
μαι.

things to come : for then, as
it seems, it is most free."

33. " If then these *things*
are so, as I think, and the
soul leaves the body, then,
reverencing my soul, do the
things which I request : but
if they are not so, but the
soul remaining in the body
dies with it, yet fearing those
gods at least who are immor-
tal, and who behold all *things*,
and who can do all *things*,
who preserve also this order
of the universe unimpaired,
undecayed, and without de-
fect, inexplicable both on ac-
count of beauty and great-
ness, neither do nor meditate
any *thing* either impious or
wicked. And next to the
gods, respect the whole race
of mankind, which is conti-
nually rising up in succes-
sion."

34. Οὗτος, Φημι, με-
μνημαι εγω τελευται-
ος, Ὁ φίλος εὐεργετων
και ὁ εχθρος δυναμαι
πολαζω. Και χαιρεω, ω
φίλος παις, και πας δε ὁ
παρων και ὁ απων φίλος,
χαιρεω.

34. "Remember ye," said
he, "this my last admoni-
tion: by doing good to your
friends, you will be able also
to punish your enemies.
And farewell, *my* dear chil-
dren, and all *my* friends, both
who are present and who are
absent, farewell."

End of Part Third.

INTRODUCTION

TO THEM

WRITING OF GREEK

Part Fourth

ADDITIONAL RULES AND OBSERVATIONS.

INTRODUCTION

TO THE

WRITING OF GREEK.

A few Rules and Observations are here added regarding some proprieties of language, to which the writer of Greek will frequently require to direct his attention. Examples, to be rendered into correct grammar, are given as under the preceding rules; and the names of the authors, from which these are selected, are annexed wherever a different usage depends on difference of Dialect.

THE ARTICLE.

I. Originally, and in the language of Epic Poetry, *ὁ, ἡ, το*, is a Demonstrative Pronoun signifying '*this*', with or without the addition of a Noun.

1. *a.* And receive this ran- *Ὁ δὲ ἀποίνα (pl.) δεχο-*
 som. *μαι.* *Hom.*

1. *b.* He rejoices in this gift, *Χαίρω ὁ δῶρον, καὶ τέρ-*
and is delighted in his *πομαι ὅς κατὰ θυ-*
soul. *μος. (Hex.) Hesiod.*
2. *a.* But this *maid* I will not *‘Ο δὲ ἐγὼ οὐ λυῶ. Hom.*
give up.
2. *b.* And this *king's* words *‘Ο δὲ ἐπὶ ἐκ στόμα*
flow honied from his *ῥέω μείλιχος. Hesiod.*
mouth.

The Article, according to this idiom, with a Noun, may sometimes be translated ‘that’; and, without a Noun, may be conveniently rendered by ‘he,’ ‘she,’ ‘it,’ ‘they,’ &c.

Even in Epic language the Article is sometimes used according to the Attic idiom (Rule IV.); but scarcely ever with proper names.

II. The use of the Article as a Demonstrative Pronoun is preserved also in *Ionic, Doric,* and sometimes, though rarely, in *Attic Greek.*

1. And that he wished hav- *Καὶ ὁ κομιζομαι (l. a.)*
ing received *them*, to take *εἶλω ἀπαλασσομαι.*
himself away. *Herodot.*
2. But these *words* touch *‘Ο (n.) δὲ οὐ φρεν ἄπτο-*
not her soul. *μαι αὐτος. Theocrit.*
3. For of this mother was I *‘Ο γὰρ φῦω (p.) μητρὸς.*
born. *Soph.*
4. All the host of the Cad- *Πας σὺ Καδμείος λέως*
means justly calls thee, *(Attic) Καλεῖω δικαίως,*

and out of these I most.

ἐκ δὲ ὁ μάλιστα ἐγώ.
(*Iamb.*) *Soph.*

With the Attics this use of the Article obtains most commonly before the Relatives ὅς, ὅσος, οἷος, and in the Division of Subjects with μέν and δέ.

1. But I shall be able, pursuing wild beasts, to strike these (*some*) from the hand, and to pierce those (*others*) with the javelin.

Δυναμῆαι δέ, θηρίων δι-
ωκῶ, ὁ μὲν ἐκ χειρ
παίω, ὁ δὲ ἀκοντίζω.
Xen.

2. On this (*the one*) hand, it is bounded by shaggy and lofty mountains; on that (*the other*) its plain extends—

Ὁ μὲν (d.) ὄρος ἀπειργα-
δάσους καὶ ὑψηλός,
ὁ δὲ πεδίων αὐτός κα-
θηκῶ. *Att.*

Ὁ μὲν and ὁ δέ are not always opposed to each other, but instead of one of them some equivalent phrase is often put, and one of the two is frequently omitted.

III. In *Epic*, *Ionic*, and *Doric* Greek, the Article is often put for the Relative; * and thus, too, in the *Attic Tragedians*, in the oblique Cases of all Genders, and the Nominative Neuter.

1. But *the things* which we Ἀλλὰ ὁ μὲν πολλὸς ἐκ-

* See Page 36.

- plundered from cities, these have been divided. *περθεω(2. a. poet.) ὁ δαζομαι. (Hex.) Hom.*
2. And the princes whom he took. *Ὁ δὲ λαμβανω τυραννος. Herod.*
3. Sacred statues of the gods, of which I, the all-miserable, bereaved myself. *Δαιμον αγαλμα ἱερος, ὁ ὁ παντλημων εγω αποστειρω εμαυτου. Soph.*

IV. In Attic Phraseology, the Article is used when a definite Subject, or a Subject not entirely indefinite is to be expressed.

1. But when they were at the door of the tent. *Επειδη δε επι ὁ θυρα ὁ σκηνη γινομαι. Xen.*
2. He led in the first company, and ordered the second to follow in its rear. *Εισαγω ὁ πρωτος λοχος, και ὁ δευτερος ουτος κατα ουρα ἱπομαι κελευω. Xen.*
3. And immediately he called together the leaders, both those of the Persians, and those of the Medes. *Και ευθυς συγκαλειω ὁ ἡγεμων, ὁ τε ὁ Περσης, και ὁ ὁ Μηδος. Xen.*

Hence it is used with Proper names, except in Tragic poetry, in which this usage scarcely ever obtains.

1. Now Cyrus was thus engaged. *Ὁ μιν δη Κυρος εν ουτος ειμι. Xen.*

2. Cyrus began a speech of 'Ο Κυρος προς ὁ Κυαζ-
this nature to Cyaxares. αρης αρχομαι λογος
τοιοσδε. Xen.

With abstract Substantives, or neuter Adjectives and Infinitives so used.

- Cyrus admiring this man for Ούτος ὁ Κυρος (n.) αγαζ-
his mildness. ομαι (1. a.) ὁ πραοτης.
Xen.

Thus ἡ ευγενεια, το ευτυχες, το φιλησαι, 'high birth,' 'happiness,' 'love,' &c.

To distinguish the Subject of a Proposition from the Predicate.

- The maiden became a wine- Ασκος γιγνομαι ὁ πορη.
skin. Aristoph.

With the Demonstrative Pronouns ούτος, ὁδε, and εκεινος, in order to strengthen the Designation (but not uniformly).

- Cyrus summoned this very 'Ο Κυρος παλειω ούτος
battalion. ὁ ταξις. Xen.

Αλλοι signifies 'others,' οἱ αλλοι, 'the rest:' ἑτε-
ρος, 'another,' ὁ ἑτερος, 'the other of two,' οἱ ἑτεροι,
'the other party:' παντες, 'all,' οἱ παντες, 'the whole,'
or 'the whole of the:' σος υἱος, 'a son of thine,' ὁ σος
υἱος, 'thy son' (one in particular): when the Qualifications

of a Substantive follow it, the Article comes after the Substantive, in the Case of Proper Names, or both before and after it, in the Case of other Substantives; thus Σωκρατης ὁ φιλοσοφος, ὁ παις ὁ σος, &c.

V. With indefinite Subjects either no Article, or the Pronoun *τις* is used.

1. A mare brought forth a Ἴππος *τις* τῶ (2. a.) λαγος.
hare.
2. A certain woman had a Ἰὺν *η* *τις* θρηνίς *ε*χω.
bird.

THE PRONOUN *Αυτος*.

This Pronoun has three Significations; 1. (in the Nominative Case, or in Apposition with a Noun) 'Self;' 2. (in the oblique Cases only) 'Him,' 'Her,' 'It;' 3. (with the Article immediately before it), 'the Same.'

1. a. He himself said *Αυτος* φημι.
1. b. I fear this more than *Μαλλον οὗτος* φοβέομαι
death itself. *η* ὁ θανατος *αυτος*.

(In the oblique Cases, without a Noun, when signifying 'Self,' it must begin the Clause, as *αυτον* γαρ *ειδον*, 'for I saw him himself'.)

2. a. He gave them fire. *Διδωμι αυτος* το πυρ.

2. *δ*. Hast thou not seen him? Οὐκ ὄραω αὐτός ;
 3. * *α*. The same man. Ὁ αὐτός ἀνὴρ.
 3. *δ*. To enquire of him these Επεινος ὁ αὐτός οὗτος
 same things. πυνθανομαι (2. *α*).

SUBJUNCTIVE WITHOUT *αἰ* OR *κε* (*κεῖν*). †

I. The Subjunctive is thus used (*in the 1st person Plural*),
 in Exhortations : (*for the 2nd and 3d persons, the Optative is used.*)

But let us go up *the* city, Ερχομαι (2. *α*) δὲ ἀνα
 and let a shout most αστῦ, βοή δὲ ὡκιστα
 speedily be raised. γιγνομαι (2. *α*. opt.).
 (*Hexam.*)

II. In Questions of Doubt, with or without *βουλεῖς* or
θελεις preceding.

1. Do you wish then we Βουλομαι οὖν δύο εἶδος
 should lay down two kinds τιθημι (2. *α*) πειθῶ ;
 of persuasion ?
 2. Are we to speak or be Εἰπον ἢ σιγαῶ ; ἢ τι
 silent ? or what shall we δραῶ (*f.*) ; (*Iamb. Trim.*)
 do ?

* See page 43. R. XXIII.

† *κε* (*κεῖν*) is commonly used for *αἰ* in Epic and in Doric poetry.

Or of Indignation, as,

Am I to be silent for this Εγω σιωπῶν ὁδε ;
fellow ? ‡

III. In negative Propositions after *ου*, *μη*, or *ου μη* (*Attic*) in *Aor. 1. Pas. or Aor. 2. Act. and Mid.*) with a future signification.

- | | |
|-----------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Neither is that man a living mortal nor ever will appear. | Ου εἰμι οὗτος ἀνὴρ διερὸς βροτὸς οὐ δὲ γιγνομαι (2. a.). (<i>Hexam.</i>) |
| 2. For they will not know thee from age and length of time, nor will suspect thee so arrayed. | Ου γὰρ συ μὴ γῆρας τε καὶ χρόνος μακρὸς Γινώσκω (2. a.), οὐδὲ ὑποπτεύω (f.) ὥδε ἀνθίζω (p. par. pas.). (<i>Iamb. Trim.</i>) <i>Soph.</i> |

IV. For the Imperative : (with *μη*, in *Prohibitions*, use the *Aorist Subj.*)

- | | |
|-------------------------------------------------------------|----------------------------------------------------------------------|
| 1. Come, Oh my son, now also learn the nature of this isle. | Φερε, ὦ τέκνον, νῦν καὶ το ὁ νησὸς μανθάνω (2. a.). (<i>Iamb.</i>) |
| 2. And do you upon this | Συ δὲ (pl.) ὁ γῆ ὁδε μὴ |

* So after *παις*, *παι*, *πῶτις*, &c. where the *optative* requires *αι*.

land inflict not heavy
wrath, be not incensed,
nor cause unfruitfulness.*

βαρυς ποτος Σκηπτο-
μαι, μη θυμοομαι
(imper.), μηδε ακαρπια
Τευχω. (Iamb.)

SUBJUNCTIVE WITH *αν* OR *κε*.

1. The Subjunctive is so used after the Relatives *ός, ός-
τις, οίος, όπου, όθεν*, &c., when these refer to persons
or things *indefinite* †, and the whole Proposition relates to
present or *future* time ‡.

1. And you see that of 'Οραω δε και ό πολις,
cities also, whichsoever not
knowing their own power
war with *their* superiors,
some are overturned, o-
thers *made* subject after
having been free. .
ότι όσος αν αγνοεω
(1. a. par.) ό έαυτου δυ-
ναμεις κρειττων πολε-
μεω (1. a.), ό μεν α-
ναστατος γιγνομαι, ό
δε εξ ελευθερος δουλος.
2. But whomsoever I shall 'Ος δε κε εγων απανευ-
perceive to tarry willingly
apart from the fight—
θε μαχη εθελων νοεω
(1. a.) Μιμναζω—
(Hexam.)

* See the remarks on 'Ινα, εφεα, &c.

† If the Relatives refer to *definite* persons or things they are fol-
lowed by the Indicative, unless the *meaning* require the potential.

‡ For the construction with reference to *past* time see *Optative with-
out αν*, II.

II. Sometimes, but not in *Attic* Greek, the Subjunctive may be thus put for the future tense.

But I will lead away fair-cheeked Briseis. Εγὼ δὲ κε ἀγὼ Βρισηΐς
καλλιπαρῆος. Hom.

The Attics use, in this sense, the Optative with αἶν.

OPTATIVE WITHOUT αἶν OR κε.

I. The Optative is thus used in the Expression of a wish.

1. May the Greeks expiate my tears by thy shafts! Τίω (1. a.) Δαναοὶ ἐμὸς
δακρυρὸς βέλους. (Hex.)
2. So may thy desire of children be accomplished by the gods, and may thou thyself die happy! Οὕτως ἐρῶς σὺ (d.) πρὸς
θεοὺς τελεσφόρος Γίγ-
νομαι παῖς, καὶ αὐ-
τὸς ὀλβίος θνήσκω
(2. a.). (Iamb.).

In Homeric poetry κε or κεῖν is sometimes added to the Optative in this sense.

If the Wish relate to a thing past, the Indicative Aorist is put with εἰθε without αἶν.

II. After the Relatives, indefinitely used, when the whole Proposition relates to *past* time (See *Subjunct. with αἶν or κε, I.*)

1. But, on the other hand, 'Ος δε αυ δημος τε ανηρ
whatsoever man of the ιδον, βοαω τε εφευ-
people he might see, and ρισκω (2. a.), 'Ο σκηπ-
find bawling, him with his τρον ελασασκον. (Hex-
sceptre he was smiting. am.)
2. Whomsoever Mars cut off, 'Ος Αρης αϊρειω (2. a.) ου
these saw not their children. παις ειδον.

III. In the *oratio obliqua*; i. e. when anything that has been said* by another is quoted in narration not in the exact words of the speaker: particularly after *ὅτι* or *ὡς*, 'that'.

1. Some reported a prayer Ευχη τις αυτος εκφερω,
of his, that he prayed to ὡς ευχομαι τοσουτος
live so long— χρονος ζαω—
2. But on the morrow came 'Ο δε ὑστεραιος ἦκω αγ-
a scout saying, that Syen- γελος λεγω, ὅτι λε-
nesis had left the heights†. λοιπως εἰμι Συεννεσις
ὁ ακρον.

The Optative may be thus used, whether the action spoken of be in present, past, or future time.

* Or even thought.

† See the remarks on *ἵνα*, *οἷον*, &c.: on *ἵνα*: and on *ἵνα*, *ὅπως*, &c.

OPTATIVE WITH *αν* OR *κε*.

I. The Optative is thus used to express *uncertainty, conjecture, possibility, volition*.

1. Now perhaps some might blame the *things* said. Ισως αν ουν τις επιτιμαω
ο ειρημενος.
2. I would gladly see these pretty names. Εγωγε ηδεως αν θεωμαι
ουτος ο καλος ονημα.

II. In interrogatory clauses; and after *πως, ποι, &c.* where the Subjunctive stands without *αν*.

1. But would he then be willing to converse with us? Αλλα αρα θελω αν εγω
διαλεγω (1. a. pas.) ;
2. Whither should one turn himself? Ποι τις αν τρεπω (2. a.
mid.) ;

III. For the Imperative.

Go thou within.

Χωρεω αν εισω.

αν is not construed with the Optative of the future.

THE PARTICLE *αν* OR *κε*.

Besides the use of *αν* with the Optative and Subjunctive

moods, already exemplified, it is likewise used, conferring a potential force, with other moods.

I. With the Indicative of the Imperfect, Aorists, or Pluperfect.

1. I would have spoken, if I had been present. Ἐγὼ γὰρ εἰπαὶν ἔπαυον τυγχάνω (imp.). (Iamb.)
2. For every one might have heard clearly the clash of the blow. Πληγὴ κτυπος γὰρ πας τις αἰσθάνομαι (2. a.) ἂν σαφῶς. (Iamb.)

With the Indicative Imperfect, (and Aorist) it often expresses the repetition of an action.

He was often saying that he loved some one Πολλακίς φημι μιν ἂν τὶς ἐραῶ.

It is safer not to construe ἂν with the Indicative Present, Perfect, or Future.

II. With the Infinitive.

1. He expected that the Athenians would probably come forth against him. Ὁ Ἀθηναῖος ἐλπιζὼν ἵσως ἂν ἐπεξέρχομαι (2. a.).

2. It is not possible that one man should be able ever to do all these *things*. Οὐκ εἰμι εἰς ἀνὴρ ἀνδραγαθία (1. a. pas.) ποτε ἅπας οὗτος πράττω.

III. With Participles.

1. Hence men feign things that neither are nor ever could be. Ἐνθενδε ἀνὴρ οὐτε ὢν, οὐτε ἀν γενομένου λογοποιεῖ.
2. Besides the shame that would surround us. Χωρὶς ὁ περιστάς ἀν ἐγὼ αἰσχυρή.

Αν is frequently repeated in long sentences, (but not with the Subjunctive), for the sake of clearness or of emphasis.

The position of αν in a sentence is decided by Euphony. This is to be remarked, in order that, by observing the connection, it may always be brought to the Verb to which it belongs. It cannot, however, stand in the first place of a sentence, and thus is distinguished from αν the same as εαν or ην, 'if,' which usually begins a clause.

CONJUNCTION ΕΙ.

Ει signifies 'if,' 'since,' 'although,' and 'whether': and,

in any one of these senses, is joined with the Indicative or Optative, not with the Subjunctive mode.*

I. *Εἰ*, 'if' or 'since', with the Indicative implies a condition in the statement but a certainty in the fact.

- 1 If there are altars, there are also gods. *Εἰ εἰμι βωμος, εἰμι καὶ θεος.*
2. If science and right reason happened not to dwell in them, they would not be able to do this. *Εἰ μὴ τυγχάνω αὐτος ἐπιστημὴ ἐνείμι (par.) καὶ ὀρθὸς λόγος, οὐκ ἂν οἷός τε εἰμι (imp.) οὗτος ποιεῶ.*
3. Not to plunge *the* sword into *my* mother's throat, since both he would not regain the light of life, and I the wretched should endure such woes. *Μὴ ὁ τεκουσα εἰς σφαγὴ ὠθεῶ ξίφος, Εἰ μὴ τε ἐκείνος ἀναλαμβάνω μελλῶ φαιος, Ἐγὼ τε ὁ τλημῶν τοιοσδε ἐκπληθῶ (f.) κακος. (Iamb.)*

II. *Εἰ*, 'if', with the Optative (without *αν*) expresses uncertainty or possibility.

1. If one should assault *Εἰ τις ὀρμαομαι ἐπὶ*

* *εἰ*, *εἰ*, *εἰ*, *εἰ*, are commonly construed with the Subjunctive.

them, they would be found more unprepared.

2. And *he* ordered *them* if any should meet with one of *the* Armenians, both to bid *him* be confident, and to bid whosoever might be willing bring his marketable things wheresoever they might be, if any should happen to wish to sell food or drink.

αυτος, απαρασκευαστος αν λαμβανω.

Και ει τις Αρμενιος ὁ (Attic) εντυγχανω, θαρσειω τε παραγγελω, και αγορα ὁ βελομενος αγω ὅπου αν ειμι (sub.), ει τις σιτιον η ποτον (pl.) τυγχανω πωλειω βουλομενος.

III. *Ει*, 'whether', in past actions, takes the Optative without *αν*.

But first it seemed right to them to try by fire, whether they should be able—

Προτερον δε πυρ δοκειω αυτος πειραω, ει δυναμαι—

Or, in putting questions, the Indicative.

If I asked him to his face, whether it behoves me to kill *my* mother.

Ει κατα ομμα Εξιστορειω νιν, μητης ει κτεινω με χρη. (Iamb.)

In present or future actions, ει κε, εαν, ην with the Subjunctive are used.

εἰτε—εἴτε, or εἰαντε—εἰαντε, answer to the Latin sive—seu.

εἰ, εἰ γάρ, εἰθε, are often joined with the Optative, expressing a wish.

Ἵνα, Ὀφρα, Ὡς, Ὅπως, Μη.

Ἵνα, οφρα, ὡς, ὅπως, 'that', 'in order that', and μη, 'lest,' are construed with the Optative after verbs of past time, and with the Subjunctive after verbs of present or future time, without αν.

1. —Gave strength and courage, in order that he might be conspicuous among all the Greeks—
 Διδωμι μενος και θαρσος, ἵνα ἐκδηλος μετὰ πας Ἀργεῖος (d.) γιγνομαι (2. a.). (Hexam.)
2. But I will lead away Briseis—that thou mayest well know.
 Ἐγω δε κε αγω Βρισηις —οφρα εὐ οἶδα.
3. Take heed, lest at the same time thou benefit, and yet they do not reckon thee a friend.
 Ὅραω, μη ἅμα τε εὐ ποιῶ (1. a.), και ἅμα οὐ φιλος νομιζω (1. a.) σὺ.

So also with ἕως, ἕστ' αν, πρην, μεχρι οὐ, 'until', unless they refer to a determinate previous time, when the Indicative is used.

L

Επει, ὅποτε, ὅτε, επειδῃ, 'whensoever', with the Optative without αν, express a past action often repeated: επην, επειδαν, ὅταν, ὅποταν, with the Subjunctive, a present or future action of the same kind.

Ἰνα, 'where', ὅπως, 'when', 'as', ὡς, 'as', 'how', are construed with such mood as the meaning of the sentence may require.

Μη, 'not', is the dependent negative, used in conditions, premises, after words expressive of design, &c.

Ουκ is the direct negative, denying without reference to anything else.

Μη is always used in negative prayers and commands, with the present Imperative, or the aorist Subjunctive.

Two negatives commonly strengthen the negation.

POSITION OF CONJUNCTIONS, &C.

The greater number of Conjunctions stand at the beginning of a proposition; but the following can never stand at the beginning: *αν*, 'again', 'moreover'; *γαρ*, 'for'; *γε*, 'at least'; *δαι* (interrogative), 'then'; *δε*, 'but', 'and'; *δηθεν* (ironical), 'forsooth'; *μεν*, 'indeed'; *ουν*, 'therefore'; *τε*, 'and'; *τοι*, 'therefore.'

Δη, 'verily', may begin a sentence in poetry, but not in prose.

Αρα, 'therefore', 'fittingly', does not stand at the beginning: *ᾶρα* (with the circumflex), is interrogative, 'num?'

“Ω, (with the accent) means ‘*thus*.’

Μα and Νη are particles of *obtestation*, governing the accusative : νη is always an affirmative oath; μα (when it does not follow ναι) always negative.

FINIS.

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